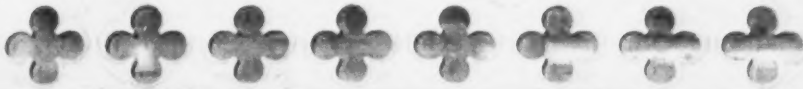


Cathedral Age

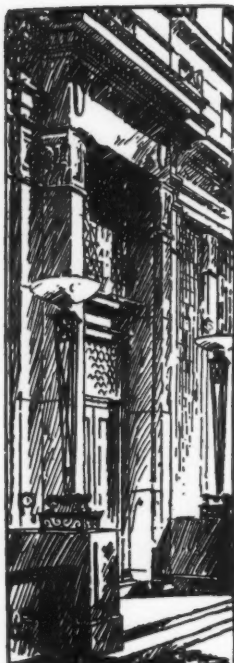


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WASHINGTON 16, D. C.

THE Cathedral Age

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for the Members of The National Cathedral Association

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ELIZABETH S. THOMPSON

CONTENTS

THE CATHEDRAL AGE is an international magazine devoted to Cathedral interests throughout the world.

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	PAGE
Inlaid Cross in Great Crossing	2
Nation's Need for Prayer Summarized in Blank Verse	3
By THE HON. ROBERT B. ANDERSON	
Cathedral Association Leaders' Meeting Gives Impetus to Bay Plans	6
A Prayer Fulfilled	8
By R. T. FELLER	
In the Valley of the Little Tesuque	11
By DOROTHY L. PILLSBURY	
Bishop of Jordan, Lebanon and Syria Consecrated in Jerusalem	12
By STEPHEN P. DORSEY	
Sermon Preached in Washington Cathedral	14
By THE VERY REV. FRANCIS B. SAYRE, JR.	
Four Faiths in One Church	16
By DOROTHY MILLS PARKER	
Washington Cathedral Chronicles	22
The National Cathedral Association at Work	26
Russian Congregation Bids Cathedral Farewell	32

Inlaid Cross in the Great Crossing

The great inlaid marble cross placed in the floor of the crossing of Washington Cathedral this spring is the gift of Mr. and Mrs. R. Henry Norweb of Cleveland, Ohio. The picture was taken from well above floor level at a point in the center nave aisle.

The Jerusalem Cross, within an octagonal border, is made of marble: green from Maryland, pink and brown from Tennessee, wine from Vermont, and golden tone from Italy. The central IHS and the outlines around parts of the design are bronze.

The symbols in the quatrefoils, as read from top to bottom of the photograph (east to west of the Cathedral), show a hand emerging from a cloud, the symbol of God the Father; the central monogram; and the dove, symbol of the Holy Spirit, here depicted with seven golden bars radiating from it and representing the seven-fold gifts of the Holy Spirit. The symbols may also be read as representing the Trinity: God the Son, God the

Father, and God the Holy Ghost, or the power of God descending from heaven and manifested through Christ, the center.

Left to right, or north to south, the inlays show the central symbol of our Lord, IHS, flanked by the symbols of St. Peter and of St. Paul to represent both the early ministry of our Lord and St. Peter and St. Paul carrying on His earthly work.

The marble for the cross was cut and fabricated in Italy. A total of 2,637 pieces was used in the design, which was set in the studio on a background of travertine to hold the pieces together, and shipped in nine sections. This method enabled workers to place the inlaid floor in five days; whereas, had the pieces been set here, the task would have taken five months.

The designer of the crossing floor is Philip Hubert Frohman, Cathedral architect.

Photo by The Mains



Nation's Need for Prayer Summarized In Blank Verse by Secretary Anderson

THE Honorable Robert B. Anderson, Secretary of the Treasury, was the speaker at the Bishop's annual dinner, held this year at the Sulgrave Club in Washington for more than 200 members of the Cathedral clergy staff, National Cathedral Association delegates, Washington Committee members, and other friends of Washington Cathedral.

Following a delicious meal the Rt. Rev. Angus Dun, Bishop of Washington, expressed thanks to the dinner committee, headed by Mrs. Edwin D. Graves, Jr. and Mrs. A. S. Monroney; then introduced the speaker, designating him as "one of our most exalted money changers," a man of a distinguished and varied career. The Bishop went on to speak of his own happiness in having Mr. Anderson, "a good Methodist," serving on the Cathedral Chapter, for "Washington Cathedral seeks with integrity and courage and power to serve the whole Christian community."

Referring again to Mr. Anderson's service to the nation as Secretary of the Treasury, the Bishop spoke of the need for recognition of the importance of material things, citing the Cathedral as a material thing, expensive to build, expensive to operate, "yet we are so made that we need material things to keep us mindful of immaterial things. This is the paradox."

"The Cathedral in whose service we are gathered," he continued, "is being built and used to proclaim that money cannot satisfy the deepest hungers of the human heart; that the solid things in which we put our confidence are not really very hard or very solid. Washington Cathedral bears witness to the fact that there is One in heaven who rules—no matter how high we shoot, we cannot get control of heaven, nor can our enemies. We cannot be profoundly safe unless One who is in heaven controls us. So we are driven to the paradoxical conclusion that money is never so well used as when it is used to lift our hearts to Him who is without money and without price."

Secretary Anderson

In his introductory remarks Secretary Anderson spoke of the Cathedral's role as a great shrine in the Nation's

capital, a house of worship for Christian pilgrims of all classes and creeds, and an expression, for all the world to see, of the "things we regard as most important in our time." He added that during the week he had been thinking a great deal about the Cathedral and its role in the life of the nation and the community, and that he had written down some of his thoughts, in blank verse, which he would read.

LINES ON THE WASHINGTON NATIONAL CATHEDRAL

A nation needs to pray:

For things it has—for things it has not earned,
For gifts from men now dead, some dead
So long ago we never knew they lived.
Their hopes and dreams, their genius and their sweat
Now molded into wood and sculptured stone,
Iron and steel and countless things we cannot sense
But by awareness of an ordered scheme
That had to come from minds and plans and hopes
And struggle to reality.

A nation needs to pray:

For what will come out of a time unknowingly beyond,
Obscured by present tasks and inabilities,
Scarcely glimpsed by imagination,
Yet struggled toward and with a certainty
Beyond our reach except for fragments,
Parts of patterns, tossed into our paths
That lead us to believe we view the whole;
And viewing, pray that we may be
Spared confusion, and avoid futility;
That we may dream of the inaccessible,
And touch the possible.

A nation needs to pray:

That in humility we see that greatness
Is not measured by industrial grandeur,
Or destiny achieved by things we touch,
By things produced, nor things consumed,
Nor things we set afloat upon the sea,

The Cathedral Age

Nor send into the air,
Nor delving down, gouge out of earth;
Nor is it known by tower set on tower
Groping for a finite place in infinity
Nor by any other things
That man may proudly say
Were made by mind or hand.
All these we take, or make
In gratitude—with thanks
For what was added to us by the past,
Or by our contemporaries,
Out of substance that was part of earth
As we, before we became articulate.

These things we do that men
May eat and sleep—may work and rest,
And have a separateness.
And yet when all is done, we still shall seek
To yet define that which is humanity,
That quality that makes of mass,
And flesh, and good and bad,
A nation: That needs to pray.

What occupies our time?
What thoughts fill our minds and make innumerable
demands
On limited intelligence?
What thoughts come in the darkness of the night,
When sleep evades us, and spectres march
Down mental avenues of thought,
To challenge what our place on earth may be?
How brought to awe are we by history's wars!
Fought for causes that men hold dear yet still dispute;
Wrought by power, ambition, expansion, or the need
To hold these in abeyance that others
May survive.

How we cling to things called institutions;
So frequently the name assumed by rationality;
How we are bound to customs of long use,
Defying what we know is best for now,
And blinding us to that which would enlarge
The quality that makes us each distinct,
Yet part of all—new faiths and new beliefs.

How preoccupied is man with progress;
With new homes and factories, devices that spare work,
Machines that humble speed and challenge light,
And a hundred thousand things to use, or be used by.
How right it is to give a proper place
To those material things which free the mind,

And point indeed to other worlds beyond,
Yet all man's goods have value only in regard
To man's real worth as man.

How greatly we concern ourselves with change;
Cling to the old chair—keep with sentiment
Each remembrance of vanished youth.
Ground becomes hallowed by age and experience,
And each new building tears away a part
Of history's accumulation, left
Wherever men have put their mark on time.
Still every space that we advance
From antiquity to eternity is change.

What forces challenge the constancy of our march!
How many things divide us!
Color, creed,
A different faith or tongue, geography;
The customs and the habits of our land,
A heritage as much a part of us as flesh and bone;
Yet all the time we seek to find the things
That will unite us, some universality
That spans our differences.
We labor to produce by rule and plan,
By treaty and documents, what we fail
In practice and in precept to lay down.

And in our search for common truths,
So frequently we translate these truths to mean
That others must conform to what we hold is best,
Regardless of their own inheritance.
Even that which we most highly prize;
Our freedoms, our democracy, our way of life
We would export neatly packaged,
As we use it, and fail to understand
That others would adjust that which we see,
Only in the trappings of our fathers,
To fit their own accustomed usages.

From out of all that troubles us,
Toward solutions that clarify and not confound us
Where shall we seek the answer?
How shall peace be made a practice and not a principle?
How make justice a world reality?
How minimize the frailties of man's rule
And live by the rule of law?

How shall we reckon with the forces of energy,
When for the first time in man's history,
We have in sight the possibility of
Freeing man to exert his own creativeness,

SUMMER, 1958

Rather than to toil under the dictatorship
Of need and want?
With such enchanting possibilities
Have we the means and the ability to
Avoid the use of energy to destroy?

No other question has this urgency;
No other men have faced the fearful choice
That history, pausing, places in our hands.
Yet first must come our own assured defense,
Not merely of our land and of our ways,
Not merely to protect our lives or what we hold as dear,
But in the knowledge that our free world holds
The sanctuary of the hope of man,
For freedom on this earth,
For the avoidance of world dictatorship,
Against the forward drive of ruthless power,
Of godless men, denying human worth.

So for all its awesomeness,
For all its destructiveness,
There is a moral purpose for the bomb;
There is a reason for its terror,
There is a need that will exist
Until we find the yet obscured
Concern of man for man.

Time might provide the leaven for us all,
But we do not have the time to wait;
Too closely press the possibilities of destruction;
Too cumulative are the consequences of continued waste;
Too fragile are the qualities of mortality.

With all these imponderables,
Beyond the scope of mind and hand,
Our greatest need is:
For a wisdom that transcends our own;
For a devotion that insures
There is no instant of neglect
For that, wherein is held
The fate of all. This nation
Needs to pray.

Throughout our most enlightened past,
When needs were great,
Men built retreats where they might be
Alone with Diety. Today, they
Stand as monuments to moments
When we reached for that beyond
Our grasp. They are our shrines.

Today, we build an altar:
A great cathedral,
Where on bended knee,
With bowed head,
And reverent heart,
We search for the Divine
And for immortality.

Here there is no creed to exclude us;
No doctrine denies us
Access to the threshold,
Where even human voices penetrate
The secrecy of eternity.

How overpowering to contemplate
Man talks with God.

Is there one to say this temple
Should be less imposing, and enduring
Less magnificent?
Then let him define the limits
Of factory size, or towers and buildings,
Where commerce reigns;
Or stadiums and pleasure palaces;
Let him measure the limits of finite things,
Lest anyone should say we should do less
In building things for God than man.
Here the widow's mite,
The sums of kings of industry,
The labor, and the dreams
Of all who give a thing of value,
Are melded into one:
A nation's shrine of Trinity.
And each, who gives, may know the
Whole is part of his own offering.

So may it be that we, and all the host
Who follow on, find here the solace,
And the way through man's recurring doubts,
To peace, and what endures in souls,
That make of us the children of immortal heritage;
And here come to believe that earth
Will know its destiny, and man his purpose,
When each shall pray
"Thy will be done."

Cathedral Association Leaders' Meeting Gives New Impetus to N.C.A. Bay Plans

LEADERS of the National Cathedral Association, convening at the Cathedral April 9 and 10 for their annual meeting, found new inspiration for their work in the reports, services, workshops, and addresses which made up the two-day program. Particular attention in this 25th anniversary year was paid to the progress already being made in some regions towards raising the \$130,000 needed to build the N. C. A. Bay in the outer aisle of the north side of the nave, and to plans for making this drive a truly nationwide effort.

As has been the custom in recent years, the 1958 meeting opened with the celebration of Holy Communion in the great choir. Dean Sayre, assisted by Canon Robert George, was the celebrant and music was provided by boys of the Cathedral choir, whose attendance at this service during their spring vacation week was a special courtesy paid the association members. Following the service the Dean and John H. Bayless, business manager, conducted tours of the Cathedral, showing new construction and furnishings and outlining plans for the future.

Delegates were the guests of the Washington N. C. A. Committee at luncheon in Satterlee Hall, the parish house of St. Albans Church, whose rector, the Rev. Felix Kloman, greeted them before the first general meeting opened. David E. Finley, association president, presided at the meeting and reported on actions taken at the meeting of the board of trustees on the preceding afternoon. He announced the appointment of four new regional chairmen: Mrs. F. H. Chatfield succeeding Mrs. Perrin March, resigned, of Southern Ohio; Mrs. John Barker, Jr., succeeding Miss Margaret Emery of Eastern Massachusetts; Mrs. F. C. Hodges, succeeding Miss Virginia Cork, resigned, of West Virginia; and Mrs. Gribbel Corkran for Southeastern Pennsylvania. E. R. Finkenshaedt of Washington was elected first vice president of the association, succeeding Mrs. Carroll Perry, Jr., whose term has expired. Mrs. W. Bedford Moore, Jr. of Columbia, S. C., was named to a second three-year term on the board, and Mrs. H. Chapman Rose of Cleveland, Ohio, Mrs. A. S. Monroney of Washington, and Mrs. Allen Forbes of Boston, Mass., three-year terms.

Mr. Finley reported that following approval by the Bishop, Dean, and Chapter the revised by-laws of the

association were adopted. His announcement of the appointment of Mrs. Alexander Zabriskie as executive secretary and Mrs. Theodore O. Wedel as field secretary was greeted with applause. In a brief review of instructions and suggestions made to the trustees at the last annual meeting, the president noted that Mr. Finkenshaedt has been named budget officer and a budget for the association has been established; that a new N. C. A. Handbook has been prepared; that workshop sessions were scheduled for the 1958 annual meeting; that sets of color slides have been made up and are ready for distribution to regional chairmen; that the 25th anniversary project, the raising of funds for the erection of an N. C. A. Bay in the Cathedral, is under way; and that the association will have an exhibit at the General Convention of the Church in Miami.

Reports on Cathedral

The Cathedral treasurer, Benjamin W. Thoron, spoke on the vital role the Cathedral Association plays in the maintenance of the Cathedral's ministry. In the twelve month period ending March 31, 1958, N. C. A. dues and gifts for operation and maintenance totaled \$92,357 of which \$44,580 came from outside the Washington area. In addition to this the income from seven new life memberships was added to the endowment fund; the 50th Anniversary Fund received several thousand dollars directly attributable to N. C. A.; the sacristy fund was enriched by \$75; building stones amounting to \$11,100 and chairs amounting to \$3,420 were given; and gifts to the N. C. A. Bay Fund exceeded \$5,000.

Dean Sayre devoted the first part of his report to the services and programs held in connection with the Cathedral's observance of its 50th anniversary, pointing out that all had been planned to contribute to understanding of the Cathedral's function in the life of the nation. This was particularly true, he said, of the four high level conferences for leaders in the issues facing the nation today; in the outstanding beauty and impressiveness of the great service on September the 29th, which climaxed the year; of the services held in the Cathedral by other denominations, according to their own usages; and by the great music presented.

The Dean announced that worshippers had increased over the preceding year as had the number of tourists. He spoke also of the care of gardens and grounds, noting several improvements; and of personnel changes during the year, notably the regretted resignations of the Rev. Gardner Monks and the Rev. Robert McGregor.

Of his own activities the Dean outlined his summer working trip to Europe and to Jordan where he assisted with refugee programs; and his recent trip, under the auspices of the U. S. Air Corps, to the Orient, where he was able to find some time for further study of the problems of refugees and, since his return, to instigate a major life saving program for one group. He told too, of how welcome he had been as a representative of the Cathedral, and especially in the Far East where C. B. S. reproductions of the Cathedral Christmas service as televised in 1956 had made his face familiar to hundreds.

Before turning the meeting over to Mrs. Zabriskie for the presentation of annual reports by the chairmen, Mr. Finley called for discussion of the anniversary bays. It was the general feeling that each region should have as its goal the gift of as many building stones as it has members. This would not mean that each member be required to give a stone, as it is recognized that many could not do so, but such a concept would give a concrete idea of the number to be sought.

The presentation of annual reports, limited to two minutes for each chairman, concluded the meeting. (Excerpts from these reports appear in the section "The N. C. A. at Work.") Mrs. Sherman Adams and Mrs. Paul E. Shorb of the Washington committee were hostesses with Mrs. Dun at tea at the Bishop's House immediately preceding evensong.

Two workshops for training in N. C. A. leadership were held on Thursday morning, Mrs. John Talbot, regional chairman for Western Massachusetts, conducting one on organization, and Mrs. Della Black, Central New York chairman, one on presenting Cathedral programs. Details of these two meetings are included in the formal minutes of the meeting and may be obtained from the executive secretary's office. Both speakers stressed, above all, sure knowledge of the Cathedral and sincere belief in its mission as essential to any work for it.

At mid-morning the two study groups met together to hear a talk by Mrs. Harold Kelleran, director of the department of Christian education in the Diocese of Washington, on "Why We Work for *This Cathedral*." Mrs. Kelleran began by noting that throughout the country there are current drives for good causes and that persons seeking support for a Cathedral in Wash-

ington are bound to hear comments to the effect that available funds should remain in local areas and Washington be left to build and support its own Cathedral.

"I should like," she continued, "to suggest a few answers. We must consider the strange nature of this city. Although there has, perhaps, been some decentralization of government departments and agencies, recent years have seen an increasing centralization of non-government agencies; for instance the huge buildings erected by at least seven labor unions to focus their propaganda, or teaching work, here in the capital city, even though Washington is not a center of industry or finance. Notice also the many insurance companies which have erected their main offices here. This seems to me to be part of a trend, a tendency for the District of Columbia to become the capital of other parts of the nation's life, as opposed to its former role as a solely political capital. Thus, the city is becoming more metropolitan and cosmopolitan, yet it remains a parasitic city with a strange corporate life, with no real roots of its own. This means that there must be something to speak clearly to all these organizations, above and beyond the lines of organization.

"The Episcopal Church is a numerically small church, with a membership of around two million persons, but here we are with this huge witness, the Cathedral, the only one which can speak with unity to this increasingly powerful city. These groups such as I have mentioned which make their headquarters here reach out to teach their people throughout the country and the world. The Cathedral can speak through them. For the Cathedral is a missionary center.

"And confused people come to the Cathedral. As a great theologian has said, our era is seeing the rebirth of the Holy Spirit—a phenomenon which historically always happens when human beings begin to feel that they are living under threats of the end of time. At such times people need human relations and when they cannot find them, they turn to the Cathedral. And the Cathedral pulls people toward God. Because, unlike the parish church, it has not the confusion of organizations and people, it deals with issues of people and not the people themselves, pointing them straight up, to God.

"Washington Cathedral is not only an aesthetic witness. It goes deeper into the lives of those who come to it than that. People come here and are literally lifted into some understanding of the awe and the witness and the majesty of the Holy One. We have a message to proclaim to these people, a missionary message, for they are as pagan as people anywhere in the world.

(Continued on page 35)

A Prayer Fulfilled

By R. T. FELLER

IN the midst of our conversation the slight appearing man beside me began telling of his lunch the day before and how he had amused himself by imagining an object orbiting about the earth. He imagined the changes of color as they might be observed as the object increased in speed, finally becoming invisible when it reached the speed of light. Then, only a few minutes later, he remarked that the radius of the circular marble insert we were discussing should be shortened a sixteenth of an inch. Such is the genius and range of mind of Philip Hubert Frohman, who this year marks his fortieth year as architect of Washington Cathedral.

Millions of words have been written about this Cathedral high on Mt. St. Alban, but little about the man who has created these stones on his drawing board. Who is this retiring, humble man who can stand twenty feet from the lettering of a memorial tablet and say with accuracy that the letters are the slightest fraction of an inch off center? To try to describe him is like trying to define the Cathedral itself.

Mr. Frohman is the son of Gustav Frohman and Marie Hubert. The Frohman brothers were theatrical producers, which may in some part explain his preoccupation with perfection of production. The blood of the Huberts must have given him his creative brilliance for architecture and building. Mr. Frohman's mother was the daughter of Philip Genegembre Hubert, who, born in Paris, came to this country and pioneered in the building of sky-scraping apartment houses in New York City. At the time of their erection in the late 1800's, these houses were the largest in the world and for many years held their place in the ranks of the finest apartment buildings. Mr. Frohman's great-grandfather was an architect and civil engineer who constructed the grand canals of the Seine River. His great-great-grandfather, Philippe G. Genegembre, was a man of remarkable genius in high favor with King Louis Philippe and was the Director of Government Works during Louis' reign. He constructed the first steam warship for the French Navy and his was the first house in Paris to be heated by a furnace and lighted by gas.

Mr. Frohman's maternal great-grandfather was a

French count who dropped his title during the French Revolution and served as an officer in Napoleon's army. After the revolution he used the name Adelbert Doisy and settled in Cincinnati where he became first senior warden of Grace Episcopal Church in College Hill, Cincinnati. Mr. Frohman was reared by a great aunt, Miss Louise Doisy, in the grand manner of old world France. His almost courtly dress was the object of many school-boy jokes which ceased abruptly when he developed a physical prowess that downed all comers. Last year, at the age of sixty-nine, he was heard apologetically telling the Dean that he could no longer chin himself with one arm, but had to use both.

As a two-and-half-year old child, Philip Frohman could read portions of his grandfather Hubert's blueprints. At the age of nine he studied all the English cathedrals and built models of them with his child's building blocks. He was eleven when he firmly decided to become an architect, and at fourteen he designed his first house. This house still stands and is considered the best in its block. His primary education was received in College Hill, Cincinnati. At the turn of the century he and his aunt moved to Pasadena, California, where he attended Troop Polytechnical Institute, and in 1903



The Cathedral architect checks blueprints for the Cathedral with Bishop Dun and Dean Sayre.

enrolled in the California Institute of Technology, specializing in architecture, civil engineering, and art.

At the time, he was the youngest person to pass the state architectural examinations and made the highest marks. A member of the examining board was so impressed he invited Philip Frohman to join his firm.

At the age of twenty-one, in 1908, Mr. Frohman realized his boyhood dream and opened his own office. His practice in Pasadena flourished and he soon became an authority on earthquake construction. He designed many fine homes around the city, but specialized in church architecture of which Trinity Episcopal Church at Santa Barbara is a notable example.

The Cathedral

As early as 1900 Mr. Frohman had decided to devote his life to the restoration of Christian art in architecture with the hope of one day building a great cathedral. When, in 1904, he learned that a cathedral was to be built in Washington that might be of classical Renaissance style, he prayed it might be decided to build a Gothic cathedral that would be worthy of comparison with the most beautiful English cathedrals. Mr. Frohman was greatly relieved when he learned that the architects selected for the proposed cathedral were Dr. George F. Bodley and Henry Vaughan, and that the building itself was to be a cathedral of 14th Century English Gothic. He felt that under the direction of these men, who were two of the finest Gothicists of their age, his hopes for the cathedral would be realized.

In 1908, Mr. Frohman obtained reproductions of the preliminary designs as published by Bodley and Vaughan. He began considering the revisions he would make had he the opportunity. One day Mr. Frohman's partner, noticing the sketches, asked what they were for. He answered that they were his ideas of designs for the Washington Cathedral, and his partner said: "Hubert, I always thought you were crazy, and now I know it!"

The year 1914 was a turning point. This was the first time Mr. Frohman visited Mt. St. Alban and Bethlehem Chapel. In his own words, he felt that, "here indeed is a more beautiful crypt than any I have seen abroad, and the most satisfying example of church architecture in America." Also, that year, he visited Mr. Vaughan in Boston and received encouragement from Vaughan's praise for some of his parish church designs which Vaughan had seen pictured in architectural magazines. Two years later Mr. Frohman opened a branch office in New York City for the purpose of establishing a practice in the east and thereby being in a better position to be



Philip Hubert Frohman, reared in a "Little Lord Fauntleroy" atmosphere, gave early evidence of his interest and genius in matters mathematical and artistic.

eligible for future appointment to do work for the Washington Cathedral.

During the war years the young architect, now in the U.S. Army, was fortunate enough to be stationed in the Washington area designing buildings at the Rock Island Arsenal and in charge of the architectural division of the Aberdeen Proving Grounds. While there, Mr. Frohman renewed his acquaintance with the Cathedral organizer, Edgar Priest, whom he had met when first visiting the Cathedral in 1914. Mr. Priest's interest in his ecclesiastical work led to Mr. Frohman's introduction to Dean Bratenahl and Canon de Vries, and by 1918 he had been a frequent guest in Bishop Harding's home.

Henry Vaughan died in 1917, and in 1918 the Cathedral authorized Mr. Frohman to make illustrations and revisions of designs which he had suggested. Shortly thereafter he opened an office in Boston and soon took into partnership E. Donald Robb and Harry B. Little. This firm, Frohman, Robb and Little, became architects

The Cathedral Age



Carving on a capital in the War Memorial Chapel known as "The Architect's Mistake." The figure on the left depicts the architect tearing his hair after discovering an error made in the calculations for this particular stone. At right, the architect is shown at his drawing board after he has worked out a way to incorporate the error in the design. Mr. Frohman ordered the corrective carving and personally paid for it.

of the Cathedral in 1920. Under the inspired creativity of Mr. Frohman the original plans were so restudied and refined that the existing building is now recognized as essentially his creation, and since the deaths of his partners he has been in sole charge.

Today, after forty years as architect of the Cathedral, a question about some embellishment such as a detail for a chapel's baptismal font may make him pause to exercise his phenomenal memory. A few seconds deliberation and he will name the exact day of the month, perhaps twenty-eight years ago, when such a design was first conceived. Only a few days ago, referring to a particular sketch, he explained why it had been left unfinished by saying that he had stopped in 1954 to look up some other information for the Cathedral.

A True Perfectionist

If a human being were ever to be called a perfectionist, Philip Hubert Frohman is the man. The other day as he passed a sarcophagus in the Cathedral crypt he stopped, looked at a small colonette, and remarked that if he were able to design it again he would make the

piece a sixty-fourth of an inch larger. Now who can see a sixty-fourth of an inch, and how many would even notice the difference? But, with his unerring sense for infinite perfection, Mr. Frohman is always right, and even such a minute refinement would make the detail more pleasing to the eye.

Partly because of his constant striving for perfection, it sometimes seems this great architect is inordinately long in supplying a finished design. He seems oblivious to time. A Cathedral workman once said: "He acts like a man who is going to live forever!" Perhaps it is this very disregard for time that makes his work timeless. Ageless, because Mr. Frohman works in the manner and tradition of the great medieval church builders.

The master mason of the Middle Ages was an artist in stone, not on paper, and between builder and designer was a close coordination that made the ultimate refinement possible. These medieval builders, while capable of mathematical precision, consciously avoided machine-like duplication. The artificial perfection of many present-day structures fails to give the appearance of size and stability, yet the power of the Middle Age structure was enhanced, not diminished, by the grace of its countless refinements. Each variation of the theme was neither accidental nor an error on the part of the mason, but a studied disparity which lent a unique quality of beauty to the building.

When the English Gothic cathedrals were built, both the creators of the designs and the craftsmen were imbued with the faith of the church. Their works express the depth of their convictions. They built with vision and with faith that inspires and uplifts. The man who designs this Cathedral has said that if Washington Cathedral is to be a living work of Christian art, its design and execution from master plan and proportion down to the smallest detail must be energized by the power of faith.

Mr. Frohman strongly feels that those who design and those who build Washington Cathedral should have a faith that is stronger and more enduring than the hewn rock of the Cathedral itself. His own faith makes itself felt in his love of detail and his concern for each stone that is set and the fractional variation of each arch. Such devotion and love cause the actual building to reflect the charm of the free-hand drawing without mechanical rigidity.

Many Honors

As if architecture and church art were not enough, Mr. Frohman is an inventor of electronic organs and has held various patents on such instruments. He designed the

(Continued on page 33)

In the Valley of the Little Tesuque

By DOROTHY L. PILLSBURY

FOUR up hill miles northeast of Sante Fe, New Mexico, in the foothills of the mulberry-blue Sangre de Cristo Mountains, stands a tiny adobe chapel. It stands on rising ground and below, in springtime, blossom apricot, peach, apple, and pear trees. In summer they cast dark leafy shadows on the ruddy soil. Not far away, in wet seasons, chuckles and sings the Little Tesuque River.

Today the tiny chapel and the leafy shadows of fruit orchards belong to a private guest ranch appropriately known as Bishop's Lodge. But the little chapel remains much as it was in days gone by. Flowers and shrubbery line the steep path that leads to it. The owners of the ranch, on request, will produce a huge old key that opens the heavy doors on the rock-paved *portal* through which a little hallway leads to the whitewashed thick adobe walls of the ancient chapel. Pine tree ceiling beams support the roof. Here is a simple altar, no longer used as such, but old *santos* still look down from the white walls and well worn Indian rugs tell of the coming and going of many feet.

This tiny chapel was once the refuge which brought strength, quiet and peace to Jean Baptiste Lamy, Roman Catholic bishop and archbishop of Sante Fe 1850-1888. And sorely did he need its comfort. From his home in Sante Fe where he built the great French cathedral in a Spanish town, he often walked the long uphill miles to his little adobe house and chapel. Always he urged his visiting friends to do the same thing, remarking that "the scenery would be beneficial to the soul."

At the time of his arrival in Sante Fe in 1851, following the conclusion of the war with Mexico, Sante Fe and all the vast surrounding country were at their lowest ebb of religious and social life. Bishop Lamy came at a time when religion and education languished because of economic poverty. Gone was the glory that had been Spanish. When old Mexico broke loose from Spain, it had its hands too full of its own problems to pay much attention to Nueva Mexico sprawling hundreds of leagues to the north.

It had taken a year for the French born new bishop to get from his pastorate in Ohio to Santa Fe. He had traveled overland to New Orleans and then by boat,

caravan, and horseback to the place of his new activities. Almost immediately, he had to travel 1,500 miles to Durango in Old Mexico to present his credentials to the Bishop of Durango that peace might return to the church in his new see, as some of the few remaining priests here questioned his authority.

At a fiesta given in his honor in the plaza of Santa Fe that year in August, the blue sky suddenly became overcast and the blessed rain came down after a prolonged drought. Hundreds of Indians thronging the plaza, looked on that downpour as a good omen and such it proved to be.

One of the greatest problems of the new bishop was to determine the boundaries of his vast domain. He rode on horse or mule back hundreds of desert miles from El Paso to Taos, from Zuni to lofty Acoma, to all the Indian pueblos up and down the Rio Grande and back into mountain valleys to find Spanish villages and out on the great plains to cattle ranches. Most of his days were spent in the saddle and his nights often on the ground under the close, brilliant stars of this high desert country.

At the end of fifteen years, he could report that his immense diocese had forty-eight priests where they had been but nine when he arrived. One hundred and thirty-five mission churches stretched from El Paso to Taos and one or more schools were attached to each mission.

Man of Action

Bishop Lamy not only built the cathedral in Santa Fe, but established the first school for girls in the old town and made another trip to the middle west to escort the Sisters of Loretto back to New Mexico to staff it. He built the first school for boys and sent to France for the Christian Brothers to teach in it. He built the first hospital and made another trip to the middle west to bring out Sisters of Mercy to act as nurses. In 1875 he was made an archbishop.

For all Lamy's years in the United States, he remained French and evidently he missed the green fields and fruit-hung orchards of his native province of Auvergne. So it was that he set about turning this portion of high

(Continued on page 34)

Bishop of Jordan, Lebanon and Syria Is Consecrated in Jerusalem Cathedral

By STEPHEN P. DORSEY

JERUSALEM will long remember the Feast of the Epiphany, 1958. Not only was a new Bishopric of Jordan, Lebanon and Syria created, but the man consecrated as its first bishop was the first Arab priest to be raised to the episcopate within the Anglican communion. Najib Attalah Cuba'in, for many years chairman of the council which represents the Arabic speaking congregations in the Arab States, is not only beloved of his own flock but affectionately respected by peoples of all the religious communities of the area. It was fitting that he should be the man chosen for this office.

The Gothic beauty of the Collegiate Church of Saint George the Martyr, better known in Jerusalem as Saint George's Cathedral, provided an impressive background for the ceremony. The Presiding Bishop of the Protestant Episcopal Church in the United States, incidentally, is ex-officio one of its canons. Almost a thousand persons filled the church. Members of the Consular Corps

of Jerusalem, including the American and British consuls-general were present, as were the British Ambassador, who had come from Amman, and the Governor of Jerusalem who represented King Hussein. There were parties of churchmen from Lebanon, Iraq, and Israel.

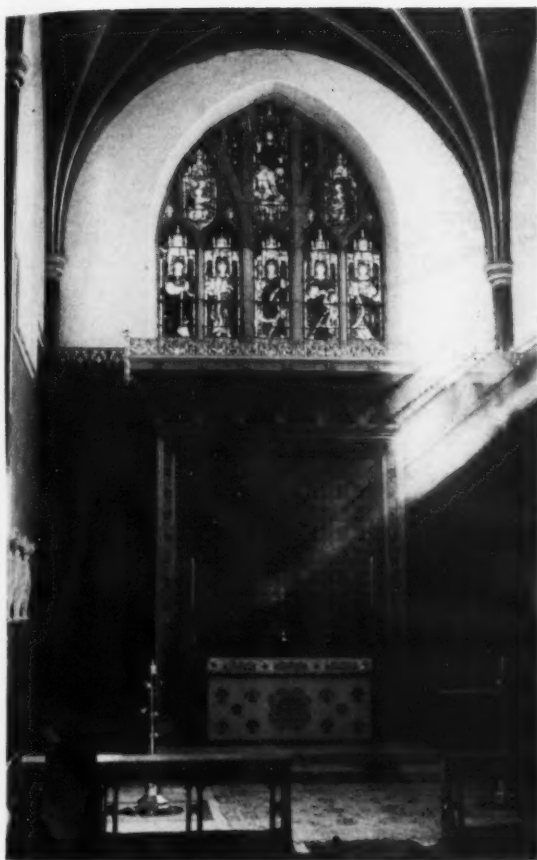
Almost sixty of us, Lebanese, Jordanians, British, Canadians, and Americans had left Beirut in two planes in the early morning to be present at this ceremony which was of such interest throughout the Arab world. Unfortunately, due to the vagaries of weather and politics, none of us was to arrive until the service was underway and some not until after it was over. The weather was bad, and our plane, the first, was delayed when the Syrian authorities demanded that we land in Damascus so that our flight permit might be reviewed. After over an hour's circling and conversation with the Damascus airport, we were permitted to continue our flight to Jerusalem where we landed in driving rain and were

driven immediately to the cathedral. The second plane was unable to land its passengers until after the ceremony.

By the time we arrived, the section reserved for the Beirut group had disappeared, but as representative of the Bishop of Washington and the chapter of its Cathedral, I was taken to the crossing where I found that my seat with the other official representatives had happily been saved. Here one saw not only conventional dark European garb, but bright accents of red in the tarboushes and checked keffiyahs of Arab dignitaries and officers, and here and there the rust colored camel



The Collegiate Church of St. George the Martyr, Jerusalem, framed by an ancient olive tree. Consecrated in 1898, the church has the status of a cathedral having the archbishop's seat, and a dean, archdeacon, and canons, but the term is not assumed, as the Orthodox Patriarch of Jerusalem is the Bishop of Jerusalem, and the Church of the Holy Sepulchre is the actual cathedral of the See of Jerusalem.



The sanctuary and high altar of the Collegiate Church of St. George. Here behind the Gothic stone choir screen began the service of consecration of Bishop Najib Attalah Cuba'in. Beneath the brilliant apse windows the walls are of royal blue, as in the brocade dossal. The latter is framed in carved oak which is beautifully gilded, as is the fine canopy over the altar.

The pilasters are of black marble grained with white.

hair abayas or cloaks of simple villagers.

The service was deeply moving. It was conducted in Arabic except for the Epistle and Gospel which were read in English by the two visiting diocesan bishops from the Sudan and Iran. Familiar hymns were sung simultaneously in Arabic and English, depending on one's mother tongue. Archbishop MacInnes preached the sermon in Arabic, after which the bishop and assistant bishop in the Sudan—one English, the other Sudanese—led the Arab bishop-designate solemnly through the congregation to vest him in his rochet. After returning, he was examined in doctrine by the Archbishop enthroned in the crossing, and was again led through the congregation to be clad in chimere and stole and to receive his epis-

copal ring and pectoral cross. Returning from the Laying on of Hands from the Archbishop and the three supporting bishops from Iran and the Sudan, the new Bishop was then conducted to the high altar where he received the Holy Communion and then took part in communicating the clergy.

As the service ended and the procession moved toward the west door, the sun broke through the clouds to send a beam of light from the windows which illuminated the gold cope of the Archbishop and the purple rochet of the new Bishop. Where else in riven Christendom could one see together those who followed the cathedral's great medieval cross behind them? After the long file of Anglican priests from every corner of the Near East came Orthodox and Armenian bishops. Their patriarchs had been unable to come as their presence was necessary in Bethlehem for the eve of the Orthodox Christmas, but there were dignitaries from the Coptic, Syrian, Abyss-

(Continued on page 34)



Stephen P. Dorsey, who represented the Bishop of Washington and the Cathedral Chapter at the consecration of the first bishop of Jordan, Lebanon, and Syria, shown with the new bishop, the Rt. Rev. Najib Attalah Cuba'in immediately following the service. Mr. Dorsey, who is a member of the Washington Cathedral Chapter, is presently with the United States of America Operations Mission to Lebanon under the Point Four program, with headquarters in Beirut.

Sermon Preached in Washington Cathedral

BY THE VERY REV. FRANCIS B. SAYRE, JR., DEAN

March 9, 1958

*"And God called the firmament heaven"
(Genesis 1:8)*

GOD made it, called it "heaven," and then left us to find out the starry secrets of His handiwork.

Over the verdant finitudes of earth, God spread the mystery of space; and challenged man's questing mind with the awesome puzzle of infinity; and leads him still a merry hide-and-seek across the endless emptiness—until at last it may happen, as the seer of the Book of Revelation dreamed, that "there was opened the temple of God that is in heaven; . . . and there followed lightnings and voices and thunders, and an earthquake, and great hail." (Rev. 11:19) For who can foresee the cataclysmic consequence of throwing open the door of cosmic immensity to that same insatiable race of humans which God first made in His own image?

When Columbus set foot upon an unknown continent, he opened up a world that was new. Brand new; and the Old World is not through adjusting to it yet. But the day when the Spanish captain dared to drop below the horizon, thereby proving that the earth is round, is as nothing to the day on the threshold of which we now stand: when man shall for the first time escape his terrestrial prison, and enter the vast dimension of unbounded speed and power where hitherto only celestial bodies have moved. Not since the sea thrust up the first primitive amphibian to explore the strange region of the dry land has there been such a transition as that which just now opens up to mankind undreamed possibilities.

Now I am reminding you of all this today because there has already started in the world an extensive discussion of the question as to *who owns space*! Isn't it just like us to begin already an argument about that!

No sooner was Africa opened up, and the Americas, than men rushed to carve out pieces for themselves. And now that outer space is penetrated, there are some who would love to stake it out, too, dividing it—as the lower regions of the air are already divided—into columns of exclusive sovereignty rising infinitely up over each nation's territory.

This is the point precisely where the moral side of things begins to take shape. For here is where you run

smack up against what the Bible says: "God made the firmament and called it 'heaven!'"

The story in Genesis does not pretend to be a scientific account of how the world came into being, but rather it expresses a profound truth which men deny at their peril; namely, that creation is a unity through which there runs a consistent power (call it God or what you like), which is far bigger than we are, and can overrule us at any moment, to our destruction.

Control of Space

The presumption of any nation, whether ourselves or Russia or any other, to claim hegemony over space is equivalent to Adam's original disobedience of the Lord of Creation when he seized and ate the apple, and most certainly will lead to the same result—expulsion from the Garden of Eden, being condemned to a life of toil and anxiety forever. God knows that if no agreement about the use of space is reached, the fate of every nation will surely be one of toil, to build up their astronomical armaments; and anxiety, lest some fool pull the trigger.

Fortunate it is, however, that astronomy as well as physics points in the same direction as the moral consideration; for the absurdity of national sovereignty in space is made obvious by the fact that the earth is spinning around at a great rate, whereas space is standing still, as it were. "What's yours is only what spins with you," as someone said. On top of which is the fact that space vehicles travel at such a speed that they never could take off or land in one little vertical cone of private space. They have to count on a trajectory that may pass over a great many points on the globe. At 18,000 miles per hour any artificial boundaries are meaningless.

So the facts of nature seem to reinforce the ethical demand that space be controlled internationally. This is what President Munro of the U.N. General Assembly has been asking. This is what many thoughtful leaders of our own country are urging. Such cooperation, indeed, seems to be the only possible approach to the

future (if, in fact, there is to be a future). For, after all, none of us, not even the mightiest and best of nations, can presume to take the place of God, and dominate the universe, as if it were not given freely to all by that changeless deity "with whom there is no variation, neither shadow of turning." God plays no favorites!

In the opinion of some, there appears to be a good chance for some kind of international agreement at this moment. The opportunity resides in the fact that the picture is still fluid. Man has not quite yet planted his flags upon the moon. No claims have yet been staked out to this orbit or that. No present law applies to the ownership or control of any regions beyond those where the atmosphere exists. The urgency of the present instant is, therefore, that agreement shall be reached before further advances give substance to national priorities, or custom establishes divisive habits in default of any common administration. As a matter of fact, it is not unrealistic to hope that those difficult neighbors of ours, the Russians, might welcome a serious move to put the whole question of outer space in the hands of the United Nations. For the prospect of the heavens filled with hundreds of satellites, each one armed with lethal destruction, and (as must be the case before long) flying the flags of many, if not most, of the nations of the earth—this prospect of terrifying anarchy must be as repugnant to the Soviet Republic as to ourselves. There could so easily come a point where any one of fifty heads of state could wipe out the world. When the power of annihilation is in many hands, all are equally unsafe, even mighty Russia. But the time to provide for safety through central control is now. Tomorrow may be too late, for the simple reason that, once established, no power is ever easily given up. According to whether we plant international or national controls now will be the reaping of the future.

The Greatest Hope

Actually there is the framework of this kind of agreement already established in the machinery of the International Geophysical Year. Russia has been cooperating in that, without fault, as Selwyn Lloyd reported to Parliament the other day. By deepening and extending this sort of cooperation, an effective agency might be set up on a permanent basis, which, under the United Nations presumably, would be the best guarantee of order and restraint in the future development of space.

Finally, I might just point to the greatest hope of all. It is that if, in fact, the nations of the world are driven to, or are willing to come to, agreement in the realm of outer space, this may be the way to break through the

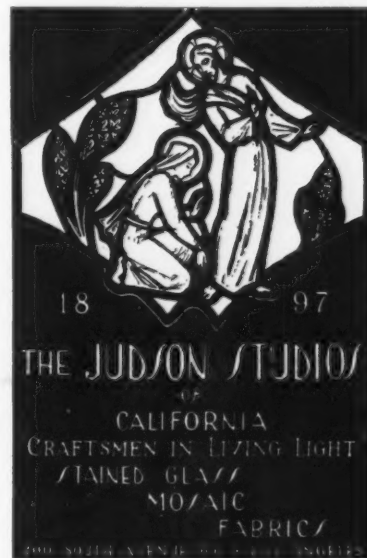
insoluble deadlock on disarmament generally. If we can agree on orbiting satellites, and missile launchers on the moon, and space platforms, then, working downwards, we can at last agree to regulate lesser conventional armaments. If once we meet at the top and agree on the ultimate technical operation, then we should be able to meet all the way down the line on smaller problems and at last take the awful load of fear off the backs of mankind everywhere.

I think that in conclusion I need hardly stress the concern of Christian people with this whole desperate matter. Our concern is, of course, to survive. But far deeper than the accident of life or death is our humble praise of the Lord "who made heaven and earth." The "earth is the Lord's, and all the fullness thereof." That man and that nation which in the ignorance of pride or the blindness of fear undertakes to desecrate the universe by calling it its own—commits thereby a sacrilege.

Let scientists be warned: it is not they who will win the world, for it already is in the hands of the Almighty!

Let politicians beware: it is not for them to dispose of God's creation, for He has already ordained that love shall rule, and we must either love or die.

"And God called the firmament heaven"—what a blessed name for space! As we take our first footsteps into that starry region that belongs to God, let us be aware first of all of His holiness and, standing together in a common brotherhood, worship Him "upon the face of the deep."



Four Faiths in One Church

By DOROTHY MILLS PARKER

WASHINGTON Cathedral, even in an ordinary week, has thousands of visitors representing many shades of belief and practice. But for a number of years it has enjoyed on Sunday mornings a distinction probably rare in Christendom, when four faiths, in their different liturgical languages, have worshipped there at the same time. Russian Orthodox celebrate the Divine Liturgy in Old Slavonic in Resurrection Chapel and a Ukrainian Orthodox congregation in their native tongue in St. Joseph's; members of the Polish National Catholic Church offer their masses in Polish from Bethlehem Chapel, and at the high altar Morning Prayer and Holy Communion are conducted in English according to the Book of Common Prayer of the Episcopal Church. Up until a year or so ago the Syrian Orthodox held their services in Arabic in one of the crypt chapels, and on Friday evenings the Temple Sinai congregation, led by Rabbi Balfour Brickner and cantor, lit their Sabbath lights in Bethlehem Chapel before the Ark containing the Torah, Judaism's sacred law, and sang their *Shema, Israel*.

The Russian, Ukrainian, and Syrian are all autonomous branches of the Orthodox Communion, whose world membership totals about 270 million. The Polish Church is a free catholic church deriving its orders from the Old Catholic Churches of Europe who broke with

Rome in 1870 over doctrinal differences. In our ecumenical efforts we should be particularly mindful of how close our ties are with these churches. Anglican, Orthodox, and Old Catholic all hold fast to the "four notes" of historic Catholic Christendom, set forth in the Lambeth Quadrilateral: Holy Scripture and Apostolic Order, Holy Sacrament and Apostolic Creed. Anglicans and Old Catholics are in communion, allowing members of both churches to receive certain of the sacraments from a priest of the other. While relations with the Orthodox have not reached inter-communion, there has always been a strong bond between the two. Episcopal Bishop Scaife, Russian Metropolitan Leonty, and Greek Archbishop Michael are honorary officers of the Anglican-Orthodox Fellowship, which sponsored two great services this past January. Archbishop Dimitry officiated at Great Vespers of the Eastern Rite in the Russian Pro-Cathedral of the Holy Virgin Protection, with other Orthodox clergy, Bishop Boynton and forty Anglican priests participating; at St. Sophia Greek Orthodox Cathedral in Los Angeles Bishop Demetrios was officiant, assisted by clergy of both churches, with a congregation, as in New York, composed of Orthodox of various ethnic backgrounds, and a large number of Episcopalians. A similar service in the Anglican Rite was held at St. Bartholomew's in New York some years ago.

All religion bears the marks of its origin, the people and times that gave it birth. Thus the Hebrews have preserved their yearnings and revelations and their monotheistic worship from Abraham and Moses down to the present. The Roman Church bears the Latin aggressiveness and organizational capacity, along with its zeal and fervor. Protestantism is an expression of the spirit and freedom of the Teutonic race, while Orthodoxy, with its endless forms, typifies the Eastern mind, seeking to satisfy the soul through the senses and sacred symbols. Orthodox differ from the West in their interpretation of the transmission of the Holy Spirit in the Creed (the *filioque* clause), they follow the Julian Calendar, and use leavened bread for Communion. They allow their lesser clergy to marry. Often accused of ultra-conservatism, they have despite this (or perhaps because



The Chapel of the Resurrection arranged for a Russian Orthodox service. The stand in center front has the ikon of the patron saint. In the background is the ikonostasis, with a view of the chapel altar through the door.

of it) managed to preserve the purity of their theology, their majestic liturgy, and their continuing Christian witness throughout centuries of struggle. All have suffered persecution and martyrdom, most recently in the last two great wars, the Russian Church its worst devastation at the hands of its own people.

The Orthodox Communion comprises the ancient Patriarchates of Constantinople, Alexandria, Antioch and Jerusalem; the independent monastery of Mt. Sinai; ten national European churches (Albania, Czechoslovakia, Finland, Georgia, Greece, Poland, Russia, Roumania, Bulgaria, and Serbia, the last four with their own patriarchs); the Church of Cyprus, autocephalous since the 5th century (in communion with the others, but rejecting the patriarch, and self-governing); and the Orthodox churches in America. After the expulsion of the Greeks from Turkey in 1922 the jurisdiction of the once all-powerful Ecumenical Patriarch of Constantinople was reduced to the vicinity of Istanbul, but the Greek Archdiocese of America is under his governance and he exercises an undefined spiritual primacy over world Orthodoxy similar to that of the Archbishop of Canterbury over the autonomous churches of the Anglican Communion. The Albanian, Bulgarian, Greek, Roumanian, Russian, Serbian, Ukrainian, and Syrian (Antiochian) churches have their own metropolitans or archbishops in this country, representing the nearly two and a quarter million Orthodox in America. Those who attended Bishop Dun's consecration will remember the colorful splendor of some of these Eastern prelates in the procession.

Other Eastern churches, who likewise have known persecution and borne witness to their faith, are the Coptic, Abyssinian (Ethiopian), Armenian, and Syrian Jacobite. These are monophysite churches, contending that the human and divine in Christ constitute but one composite nature. They have maintained communion with each other, but with no Orthodox church since the Council of Chalcedon (451). The Assyrians or Nestorians broke with them all in the 5th century; its remnants today are mostly to be found in Syria. Since this article deals only with those using the Cathedral, a few notes on the Russians and Ukrainians, the Syrians, and the Polish Catholics will clarify their complexities, in the case of the Orthodox more political than theological or liturgical.

Russian Orthodox

In the late 9th century St. Cyril and St. Methodius set out to convert the Slavs. They translated the Scriptures and gave the Slavic peoples a common alphabet and

liturgical language, the Old Slavonic still used by the Russian Church today. There were Christians in Russia by mid-tenth century, among them the wife of Prince Igor of Kiev. Under their grandson Vladimir, Christianity was accepted generally, and by the year 1000 the church was an organized spiritual and civilizing force, through which national unity was gradually achieved. Throughout the mounting misunderstanding and temporary breaches preceding the final schism between East and West in 1054, the Slav churches were contended over by both sides. When the final break came the Czechoslovaks, Poles, and most of the Croats and Slovenes became Roman Catholics; Russia accepted the Eastern form and government, as, after much wavering, did the Serbs and Bulgars. At the Council of Florence in 1439 one final mutual attempt at reunion was made, but the major Orthodox bodies rejected it completely. Growing hostility to Rome deepened the innate conservatism of the Eastern churches, and their subjugation from time to time by non-Christian rulers, also left its mark. Their emphasis on forgiveness and the dignity and power of suffering may be due in part to racial temperament, but is also the evidence of real faith under continued oppression. The Russians maintained their entity as a church throughout the Tartar conquest and thereby managed to preserve their national spirit. Out of all this developed that close alliance of church and state which critics of the Slav churches have sometimes deplored. After the fall of Constantinople to the Turks in 1453 the Russian Church gained its independence and the right to elect its own metropolitan. The spiritual and material collapse of Byzantium confirmed the growing Russian consciousness of its destiny as the coming great Orthodox state. By 1589 Moscow was recognized as the fifth great Patriarchate, in a sense replacing Rome, which, in the eyes of the Eastern Church, had "fallen away."

In 1611 Michael, first of the Romanovs, ascended the throne as Tsar, and with his father, Patriarch Philaret, labored earnestly to restore order, after the invasions and civil warfare of the previous century. The ascendancy of Nikhon to the patriarchate in 1652 brought needed reform to the church, but resulted in the break-off of the ultra-conservative Raskolniki (Old Believers) and the formation of extreme sects like the Doukhabors. Peter the Great, who in 1721 replaced the patriarchate with the holy synod, was responsible for further westernization, which intensified these differences. But the 18th and 19th centuries also saw a revival of the old monastic tradition of personal piety and the corporate spiritual heritage of Orthodoxy, as against the growing

oppressiveness of the official church and the secular influences of reformers and revolutionaries. This led naturally to increased missionary activity; the pagan hordes absorbed into the Empire were evangelized, and the faith carried across Siberia to Korea, Japan, and Alaska. By the 20th century a more liberal temper had developed, and while attempted reforms received little support from the Tsar, the outbreak of war in 1914 was the signal for renewed spiritual activity. In the political and social changes of the 1917 Revolution the outlook for a free church at first seemed hopeful; the holy synod was dissolved and the patriarchate restored by Church Council. But persecution under the Bolsheviks was rapid; many clergy lost their lives or disappeared into exile, religious houses were broken up and the churches closed. Under the present regime in Soviet Russia conditions have more recently improved, at least to the extent that a few churches and seminaries have been reopened. Headed by Patriarch Alexis the church is tolerated nominally, though greatly limited in its work and influence, by a government which still expects all religion to die out in time.

Russian Orthodox in America fall into three groups: (1) *Russian Orthodox Greek Catholic Church of North America*, allied with those in Europe and elsewhere who recognize only the spiritual authority of the Patriarch of Moscow, and insist on complete autonomy in administration and governance. They form the main body of Russian Orthodox in the United States, where they number about 440,000, under the leadership of Metropolitan Leonty, Archbishop of New York, whose seat is the Cathedral of the Holy Virgin Protection. Most of their clergy are by now American born and English speaking, trained at St. Vladimir's Seminary in New York or at the one in Pennsylvania. (2) *Russian Orthodox Greek Catholic Church Outside Russia*, under Metropolitan Anastassy, whose 50,000 members render no allegiance of any sort to the present Russian Patriarch. They are followers of former Metropolitan Antony of Kiev and the group of exiled bishops who maintained that this group "outside Russia" is the true heir of Russian Orthodoxy. It is comprised of dissenters from the first-named group above and of later immigrants. The congregation worshipping in the Cathedral here belong to this faction, under Archbishop Vitaly of Eastern America, with headquarters at the Cathedral of the Ascension in the Bronx. (3) *Russian Orthodox Greek Catholic Church (Patriarchate of Moscow)*, represented by Bishop Dionisy, Exarch in America, at St. Nicholas Cathedral, New York. Metropolitan Nicolai, one of the Russian religious leaders brought here in 1956 by the Na-

tional Council of Churches, is allied with this group, as a present member of the Moscow regime.

Worship in Cathedral

For nine years the Russian Orthodox congregation of St. John Baptist has assembled each Sunday in Resurrection Chapel, whose early Christian architecture and Byzantine mosaic peculiarly suit the ethos of Orthodoxy. (See article "St. Sophia Greek Orthodox Cathedral" by the author, in Summer 1957 issue of this magazine, for Orthodox liturgy, music, vestments, and architecture) Here the Very Rev. Nicholas Pekatoros, priest and archimandrite and their pastor for five years, chants the long and fulsome Liturgy of St. Chrysostom, common to all Orthodox, and on special days the even more elaborate one of St. Basil. His deep and sombre eyes reflect the hidden soul of once-Holy Russia, and in the round Byzantine mitre and splendid vestments he looks like one of the saints in the ikons, those flat, highly stylized paintings which adorn all Eastern churches. Over the holy door of the *ikonostasis* (the screen separating the nave from the *Bema*, or sanctuary, where the holy sacrifice takes place) is the ikon of the last supper, flanked on either side by Christ and the Virgin Mother (*Theotokos*). Ikons, in which the subjects are depicted in a supra-natural representation, take the place of statues as objects of veneration in Eastern Christianity. In the great cathedrals of Russia these screens were three and four stories high, each tier ornamented with paintings and symbols outlined in gold, silver, and precious stones. The people bow to kiss the ikon of their patron John the Baptist on the stand in the nave, depicted again in needlework on one of the banners, in a copy of Rublev's famous ikon. Here also is Our Lady of Vladimir, and a painting of all the saints and martyrs of Russia, including the late Tsar and his family. Just outside the screen the unaccompanied choir, directed by Fr. (Deacon) Malashkovich, sings the sonorous music. By tradition this is Byzantine chant, akin to the Gregorian chant of the west; the music popularly associated with the Russian Church (Ippolitov, Gretchaninov, Tschonokov, Tschaikowsky, etc.) is relatively modern.

Whereas brevity, action, and individuality characterize the Germanic and Anglo-Saxon religions, the Slavic is florid, formal, and contemplative, the outward expression of the soul's adoration of God. . . . Oil lamps flicker before the ikons, on the *proskennitarion* the tall votive candles blaze, and in front of the painted wooden crucifix, the little candles for the dead. Here amid the clouds of incense, the oriental cadences of the chant, and all the mysticism of the Eastern church, Bishop



The Very Rev. Vasil Warwariv, priest of St. Andrew's Ukrainian Orthodox congregation, during the celebration of the divine liturgy in the Chapel of St. Joseph of Arimathea. Father Huley at the altar.

Harding sleeps peacefully. Each Sunday as the priest censes the congregation he also censes the Bishop's tomb, hung with the ikons and banners of the Russians.

This congregation celebrated their last great festival here before moving to their new church. Anyone who has ever seen Russian Easter, in large cathedral or small chapel, can never forget the hushed expectancy as the procession leaves the church, chanting as they go; the mounting excitement prior to the thunderous knock on the door at the stroke of midnight; the appearance of the priest holding aloft the sacred ikon as he joyfully proclaims "*Khristos Voskresel!*", and the reflected joy and awe on the worshippers' faces as they answer "*Voistinnu Voskresel!*" (He is risen indeed!)

The Ukrainians

Segments of all the Eastern churches from time to time accepted papal domination as so-called "uniat" churches, while retaining their own rites and language. Actually the term applies specifically to those churches of the Ukraine in South Russia which in the Union of Breat (1595) accepted the earlier Florentine terms for reunion: local autonomy and liturgical independence, subject to ultimate Roman authority in doctrine and discipline. Though groups from these churches were drawn back into the Orthodox sphere during the follow-

ing 300 years, until recently the largest body of Uniat was still to be found in these lands, at one time or another under Polish, Russian, and Austro-Hungarian rule. Soviet occupation after World War II returned them to the Patriarchate of Moscow and reunion with Russian Orthodoxy, so the Ukrainian Uniat survive chiefly in their churches in America.

Western traces are discernible in both Orthodox and Uniat Ukrainians, and each is likewise sub-divided into the Ukrainians, and the related Carpatho-Russians or Ruthenians. In the United States they comprise three groups: (1) *Uniat*, under the Papal Exarch, numbering about 632,000. (2) *Ukrainian Orthodox Church of America*, who, unwilling to accept the present Moscow Patriarch, have put themselves under the Ecumenical Patriarch in the Greek Archdiocese of America. Archbishop Bogdan heads the Ukrainian Diocese and Archbishop Chornock the Carpatho-Russian, both as suffragans to Greek Archbishop Michael; the total membership of both dioceses is something over 71,000. (3) *Ukrainian Orthodox Church of the United States*, under Metropolitan John Theodorovich, stemming from an autocephalous group formed during the brief period of independence following the 1917 Russian Revolution, and now surviving only in the United States and Canada.

The Ukrainians in Washington Cathedral belong to this third group. Headquarters of the consistory are at Bound Brook, New Jersey, and Bishop Mstyslav is their superior. Priest of this St. Andrew's congregation of some eighty families is the Very Rev. Vasil Warwariv. Assisted by the usual unaccompanied choir he chants the traditional Orthodox service, but in Ukrainian, recognized as a liturgical language in 1917. On the day of our visit he was vested in an ornate green and gold Eastern chasuble, over a long white satin alb, with the wide front *epitrachelion* (stole) of the Russian Church. Prior to the service the Sacrament of Penance was being administered; in full view of the congregation penitents came forward, and as each made his confession the stole was put over his head. At the regular Cathedral Evensong on Christmas Day this choir sang a program of native church music, as a thank offering for the use of the chapel.

Syrian Orthodox

Through the Syrian Orthodox we reach back through the centuries to the early days of the Christian Church. The Rev. John Nicholas ministers to the 200 families of St. George's congregation, now in their own church. They are under the ancient Patriarchate of Antioch, first great stronghold of Hellenistic Christianity and for long after an important Christian center. Here Greek was

the language, but Syriac, akin to Aramaic, a widely used vernacular into which the Gospels were early translated. Just as the Mediterranean Christianity carried to Northern Europe was identified with Graeco-Roman culture, so Christianity expanded eastward from Antioch in connection with the Syriac-speaking peoples, whose center was long at Edessa. This language was ultimately, through Arab conquest, replaced by the Arabic used today by the Syrian Orthodox. Like the other three original patriarchates, that of Antioch continued to be filled by Greek prelates, but since Syrian independence in 1898 it has had Syrian patriarchs, with their seat at Damascus, where St. Paul first preached. Present holder of the office is His Beatitude Alexander III. One of the highlights of the Syrians' stay at the Cathedral was the baptism of Ambassador Malik's child, a colorful, hour-long ceremony, comprising baptism (total immersion), anointing (confirmation, which in the Eastern church occurs at the same time), and the symbolic cutting of a lock of hair. Metropolitan Anthony Bashur, bishop of New York and all North America, and Metropolitan Samuel David, bishop of the Independencies, in their stiff gold-embroidered copes, led the traditional procession around the font, preceded by crucifer and acolytes in crimson and gold, and Bishop Dun read one of the prayers.

Polish National Catholics

The position of the Old Catholic churches parallels that of Orthodox and Anglican in that they hold to Catholic faith and practice, but are not in communion with Rome. Primates of the church in Holland, Austria, Czecho-Slovakia, Poland, Germany and Switzerland are under the See of Utrecht, headed by Archbishop Andreas Rinkel, as is the Most Rev. Leon Grochowski, prime bishop of the Polish National Catholic Church in America. While the Polish Church is youngest in point of independent organization, its roots go back to the early days of the church in Poland, converted along with the other Slav peoples in the 10th century and sharing with them a common Slavonic liturgical language. When the Polish Church came permanently under papal dominion this was supplanted by Latin, and the national characteristics gradually assimilated into the Roman pattern and administration. But the new temper of mind resulting from the Renaissance and the Reformation found many followers among the clergy and educated classes in Poland, and led to a radical mental and spiritual change and independent thought, which revived their desire for a free national church. This was not to be realized until 300 years later, and then, not on Polish



Metropolitan Anthony Bashur and Samuel David of the Syrian Orthodox Church officiate at the baptism of the infant daughter of Ambassador Charles Malik of Lebanon and Mrs. Malik, in the Children's Chapel.

soil, but in America. The Polish National Catholic Church came into being in 1897 in a Roman Catholic parish in Scranton, Pennsylvania, where there had long been dissension between clergy and laity over ownership of church property, appointment of non-Polish priests, and other administrative difficulties. Their leader, Fr. Francis Hodur, like other reformers, hoped to accomplish their objectives within the framework of the church and to this end went to Rome; refusal to follow the ultimatum of complete submission to the diocesan resulted in excommunication and the formation of a free Polish Catholic Church. At the first synod in 1904 they voted complete break with Rome, elected a church council, and chose Fr. Hodur as bishop. To insure Apostolic succession he was consecrated by the Old Catholic primate and bishops in Holland. In the meantime other independent Polish Catholic parishes had joined the movement, among them a group from Chicago whose priest had also obtained episcopal succession from the Old Catholics. The movement gained ground with increased Polish immigration prior to World War I, and realized a phenomenal growth following it. During this period it became a missionary to the mother country, a curious paradox almost without parallel. Following exploratory surveys Bishop Bonczak went to Poland in 1922, choosing Cracow, where there was an existing independent

church, as his see. It was likewise Cracow which had been the center of agitation for a free church in the 15th and 16th centuries. Against much opposition other national churches sprang up, and by 1939 there were 100 parishes and 400,000 communicants. In 1950 the political regime forced the severance of all ties with the American church, a situation which is still largely in effect.

Since 1946 the Polish National Catholic Church has been in communion with the Episcopal Church, and in 1957 it was admitted to the National Council of Churches, at which time its membership stood at 265,879 in the United States, with 165 churches, 135 priests, and property value of \$14,749,654. The St. Francis congregation in the Cathedral, until recently served by Fr. Stephen Kaminski as pastor, consists of about thirty families. At present Fr. Albert Tarka is priest-in-charge, coming each Sunday from Baltimore to say mass. The liturgy is the Latin Rite, the vestments are the eucharistic vestments of Western Catholicism, but the language is Polish. In biretta and cope, over alb and lace-trimmed surplice, Fr. Tarka, preceded down the aisle by red-cassocked acolytes, blesses his flock in the ancient *Asperges* (sprinkling with holy water). Then donning a gold and crimson chasuble he celebrates the mass, with music and incense. In those parts intoned by the priest, traces of Gregorian chant, with heavy Slavic overtones, may be discerned. A mixed choir under the direction of Marcia Slavenska sings the responses and the peculiarly Polish hymns; sung portions of the mass appear to be metrical paraphrases set to native melodies, paralleling the trend in German Lutheran churches after the Reformation.

The people receive only after fasting and confession, and then only in one kind. They observe the traditional Church Year, with the addition of some purely national

saints days and feasts, and they hold to seven sacraments, but class baptism and confirmation together, and give the sacrament of the word, preached and spoken, a place to itself, along with penance, holy communion, unction, holy order, and matrimony. Believing that faith should be intelligent rather than blind, religious dogmas are not forcibly imposed. The clergy train at Savonarola Seminary in Scranton, the seat of the primate, Bishop Crochowski.

Sunday after Sunday from these four altars the petitions of priest and people have ascended to God simultaneously—the oft-repeated *Gospodi Pomilui* of the Russians and Ukrainians, the *Panie zmiluj sie* of the Poles, and the *Lord, Have Mercy* of the *Kyries* in English, all joined together in the great central act of worship of the apostolic church down through the ages, the holy eucharist. Surely these diverse groups bear living witness to a true ecumenical spirit, based on a common theology and historical structure; and to the brotherhood of man under the fatherhood of God as it is being made manifest in this Cathedral church.



Father Zowistowski, supervising priest from Baltimore, celebrates the first mass of the Polish National Catholic Church in Bethlehem Chapel, April 1955. Assisting is Father Stephen Kaminski, priest of the St. Francis congregation at that time.

Washington Cathedral Chronicles

Deans' Conference

Dean Sayre of Washington and the Very Rev. James Pike, dean of the Cathedral of St. John the Divine and bishop coadjutor-elect of California, were with the Very Rev. Julian Bartlett, dean of Grace Cathedral, hosts at the fifth annual conference of cathedral deans held at Grace Cathedral in San Francisco in April.

Dean Sayre led the meeting on "The Cathedral and the Arts" and Dean Pike was the leader of the conference on "The Cathedral and Its Ministry of Education." Other leaders included the Rev. Crawford Brown, former canon of Washington Cathedral and present rector of the Church of Our Saviour in San Gabriel, who spoke on "The Cathedral and the Ministry of Healing," and Dean Bartlett, whose subject was "Media of Mass Communication and the Cathedral."

Dean Sayre was accompanied to the West Coast by Mrs. Sayre.

* * *

Kirkin' o' the Tartan

The skirl of bagpipes echoed through the Cathedral on the last Sunday in April when the St. Andrew's Society held its annual Kirkin' o' the Tartan at the 11 a.m. service. Dean Sayre was assisted by the Rev. Dr. Daniel C. Buchanan, the society's chaplain, in the service of blessing and dedication of the tartans. The preacher was the Rev. Hubert Black of the Highland Presbyterian Church in Fayetteville, North Carolina.

* * *

Methodist Service

The service of Holy Communion according to the rite of the Methodist Church in the United States was held in the Cathedral on Ash Wednesday evening with seven bishops serving as celebrants and music provided by the organist and choir of the Foundry Methodist Church in Washington. The service was arranged with the Cathedral authorities by Bishop Glenn Randall Phillips of the Denver area, in connection with the Convocation on Urban Life in America called by the Council of

Bishops of the Methodist Church, of which he is chairman. More than 1,200 persons, delegates from all parts of the country, made up the congregation.

The service, very similar to the rite of the Protestant Episcopal Church, opened with the Call of Worship led by Bishop Phillips. Bishop Paul N. Garber led the congregation in the Lord's Prayer and collect; the statement of the Divine Law was read by Bishop Matthew W. Clair, Jr.; Bishop Eugene M. Frank read the Beatitudes; the epistoler was Bishop W. Earl Ledden; the Gospeler, Bishop Marshall R. Reed. The remaining part of the service was led by Bishop G. Bromley Oxnam of the Washington area.

In his reply to one of the many letters of thanks he received from the Methodist leaders, Dean Sayre expressed the essential reason for the Cathedral's happiness in being able to welcome a service of this kind when he wrote: "As you may have realized, the Cathedral has no settled congregation of its own nor any regular members. We think of it as being here to serve just such groups as yours. It is one of the instruments God has given us to bridge the gap which sometimes, unhappily, divides us. If you and others found God's blessing here, then we are, in turn, doubly blessed and I have only to thank you for telling me so."

* * *

Communion Table

The new communion table, designed for celebrations held in the great crossing of the Cathedral, was dedicated and first used on Sunday, May 4. The oak table was made at the Herbert Read studios in England where the screens and bookcases for the War Memorial Chapel and the south transept were carved. The table was given by Daniel Sullivan of Arlington, Virginia, in memory of his parents, Bess Lipscomb and Philip Beach Sullivan, who lost their lives in an air disaster in the Pacific.

* * *

Increased Parking

The ever-growing need for increased parking facilities on the Cathedral close will be partially met by the provision for angled parking being made along the south side of the gravel road leading to the amphitheatre and the macadam road leading to the Glastonbury Thorn. The business manager was authorized to have the necessary work undertaken following a tour of parts of the close by members of the building committee.

* * *

Music in the Cathedral

"Jonah," an oratorio composed by Richard Dirksen, associate organist and choirmaster, had its premier at

a concert presented in February by the combined glee clubs of the Cathedral preparatory schools. Thirty members of the National Symphony Orchestra made up the chamber orchestra.

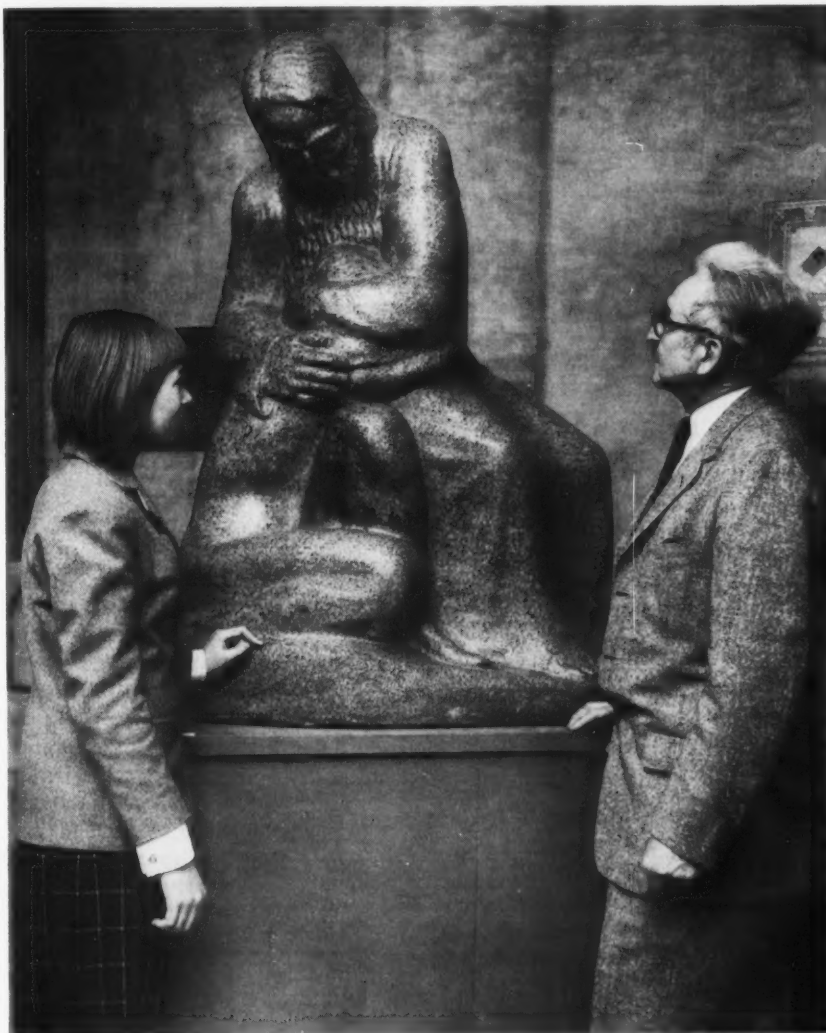
The libretto for the composition was arranged by Day Thorpe, music critic of *The Washington Evening and Sunday Star*, from the Biblical story of Jonah and the captain's sermon to the whalers in Melville's "Moby Dick."

In mid-March the first 1958 concert by the Washington and Cathedral Choral Societies, directed by Paul Callaway, Cathedral organist and choirmaster, presented "Israel in Egypt," an oratorio by Handel. This presentation, the Washington premiere for this work, was enthusiastically greeted by congregation and critics. The 200-voice chorus was augmented by six vocal soloists and an instrumental ensemble including Mr. Dirksen at the organ, Albert Fuller, harpsichord, and forty members of the National Symphony Orchestra.

Palm Sunday afternoon the Cathedral Choir of Men and Boys, conducted by Mr. Callaway, presented Leo Sowerby's cantata, "Forsaken of Man."

Again assisted by outstanding vocal soloists and musicians from the National Symphony, the Choral Societies presented Bach's "B. Minor Mass" on May 29. As has become traditional in Washington, this magnificent music was given a near perfect performance by this group and the city's

admiration for its work, particularly with this music, was expressed in the huge and reverent crowd which thronged the Cathedral on the evening of the concert and the critics' notices the following day.



Del Ankers Photo

Heinz Warneke, right, sculptor, and his granddaughter, Lilian Rothe, a student at the National Cathedral School for Girls, study Mr. Warneke's statue of the Prodigal Son, recently given to Washington Cathedral by Coleman Jennings, a member of the Cathedral Chapter, in memory of his parents.

Mr. Warneke's interpretation of the parable of the prodigal son, "He was lost and is found," has a classic quality in its simplicity, its power and its flowing lines. The calm compassion and enduring love portrayed in the face and pose reflect the spirit of God the Father. The figure of the son is eloquent of return and surrender, while the flowing lines of both figures come together symbolic of the never ending dependence of man upon God and the never diminished love of God for man.

The sculpture, which stands nearly five feet in height, is of granite.

The Cathedral Age

Among the other outstanding musical offerings at the Cathedral during the spring were those made by the Muskingum College Choir, the Princeton University Choir, the University of Richmond Choir, and the Choir of the United States Naval Academy.

* * *

Princeton Flag

Dr. Robert F. Goheen, president of Princeton University, presented the flag of the university to Dean Sayre for dedication before placement beside the flag of the United States at the memorial and tomb of Woodrow Wilson, at a short service following evensong on May 15. The speaker on this occasion honoring a former president of the university and President of the United States, was Hubert A. Schneider, president of the Princeton Club of Washington.

The Wilson memorial bay is annually visited by more than 350,000 pilgrims.

* * *

DAR Memorial Chair

The General James Breckenridge Chapter, Daughters of the American Revolution, of Roanoke, Virginia, placed a chair in the Cathedral in memory of General Breckenridge during their attendance at the annual DAR convention held in Washington in April. The chair, which bears the inscription, "In memory of General James Breckenridge," has been placed in the War Memorial Chapel.

Presentation to Dean Sayre was made by Mrs. William H. Christian, Jr., historian of the Roanoke chapter, and Mrs. Raymond P. Shepherd and Mrs. J. C. Wood of the executive board.

* * *

News Writers' Service

Representatives of the Religious News Writers Association held a memorial service for the late William Dinwoodie of *The Cleveland Press*, a former president of the Ohio chapter of the association, in the Cathedral in April during the association's annual convention in Washington.

Dean Sayre conducted the service in Bethlehem Chapel. Frank Stewart, religious news editor of *The Press* and a former president of the association, read the lesson and Richard Wager, religious news editor of *The Cleveland Plain Dealer*, ushered.

* * *

Christian College Day

National Christian College Day, designated by the National Council of Churches of Christ in the U. S. A.

to help focus the attention of all denominations on the importance of Christian colleges, was observed at the Cathedral on April 20 with a special service arranged by three of the historic colleges for men founded by Episcopalians, Trinity of Hartford, Connecticut; Hobart of Geneva, New York; and Kenyon of Gambier, Ohio.

Dr. Albert C. Jacobs, president of Trinity College, spoke on "Christian Colleges for a Free America."

* * *

College Lecturer

The Rev. Ernest William Southcott, honorary canon of Ripon Cathedral, lectured at the College of Preachers May 26 and 27 and June 2 and 3 on "The House Church and the Parish Church." Canon Southcott introduced the "House Church" movement in Halton, England, a textile-manufacturing town of 12,000. He believes strongly in the need for house meetings and house celebrations as ways of getting the Gospel across what he calls the "no man's land" which separates church and home.

* * *

Diocesan Service

The annual evensong service preceding the convention of the Diocese of Washington was held in the Cathedral on May 4 with Bishop Dun as the preacher. Among those attending this traditional service were the clergy of the diocese, the vestries and delegates of the parishes and missions, representatives of diocesan institutions and departments, the deans of the Northern and Southern convocations, officers of the convention, and standing committees.

The lessons were read by Richard N. Taliaferro of the diocesan department of finance and the Rev. Charles D. Kean, rector of the Church of the Epiphany.

* * *

Guest Preachers

Several well known guest preachers occupied the pulpit at the Cathedral during the spring months. In March the Very Rev. Eric N. Porter-Goff, provost of England's 800-year old Portsmouth Cathedral, spoke at the morning service on the 16th and the following Sunday the preacher at 11 a.m. was the Rev. Harry W. Rankin, minister of the United Presbyterian Church in Washington.

The Rev. Canon Charles E. Raven, well known lecturer at Cambridge, Oxford, and Harvard, preached on April 20, National Christian College Day. Canon Raven

is the author of some twenty books, including "The Quest of Religion," "Christ and Modern Education," and "Science, Religion, and the Future." London's first chaplain to industry, the Rev. Colin Cuttall, a canon of Southwark Cathedral in south London, was the preacher at the morning service on May 4. Canon Cuttall's ministry is planned particularly to meet the needs of business men and industrial workers who live and work in the area served by the ancient cathedral.

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The National Cathedral Association At Work

The majority of the National Cathedral Association notes which follow have been culled or copied from the reports, either written or oral, presented at the annual meeting held at the Cathedral in April.

Alabama

Making her first report after a year's service as regional chairman, Mrs. Theodore F. Randolph said that she had organized her committee as an educational group, stressing this aspect of work for the Cathedral, rather than money raising. She was justly proud to report that, with a quota for ten new members set for them, this group had brought in fifty new members, and sent in a special gift of \$100. Explaining her procedures as a new chairman, Mrs. Randolph reported that she had set up centers in each of the four convocations of the diocese; had appointed men committee members; had enrolled thirty-three of the fifty woman's auxiliaries in N. C. A., and is now beginning to work on obtaining gifts of stones for the N. C. A. Bay.

* * *

Central New York

Mrs. Della Black reported for her region as follows: "The Syracuse and area committee members and chairman met three times to plan for a very successful bridge party last spring. At our second meeting we distributed information and offering envelopes for use in the churches at the time of the Anniversary, but even with our bishop's endorsement, results were not very good.

"Our third meeting was held last week to distribute the building stone cards and plan for the tea being held in May. We feel that the Cathedral telecasts have brought us many new friends in our region."

* * *

Southern California

Mrs. Clifford C. Hine, regional chairman, reported, "I have spoken before three large groups in the Los Angeles area, and shown the Cathedral slides which I have. Many notes have been written and calls made in the process of organizing a committee, and yet it is not functioning. Membership cards have been given out, but

since the people wished to send their checks direct to the Cathedral, I have no way of knowing whether they actually did so. I have followed up all the names sent me on the pink renewal slips and again, do not know what the results were. . . . I regret I cannot be at the annual meeting to hear the answers to the many questions which arise. If our committee is set up this spring—desirable members are all so involved with so many church, charitable, and civic activities that finding a devoted group is a slow procedure—I feel that we can begin to make the Cathedral needs known here.

Delaware

Mrs. Hudson Dravo, regional chairman, was unable to attend the annual meeting and submitted the following report:

Our Delaware committee of fifteen women is made up of members of different parishes. We also have what we call Cathedral representatives who are the auxiliary presidents in the different parishes. At auxiliary meetings these women give us whatever publicity we ask, announcing our entertainments and benefits, soliciting memberships and answering questions about the Cathedral and the National Cathedral Association. Some of these branches have shown the Cathedral slides to their groups.

As an organization we got almost our first worthwhile publicity by arranging package tours for a day in Washington which featured a tour of the Cathedral. This would seem to me to be our main advantage in being near Washington. A visit to the Cathedral does more to interest a prospective member than a bushel basket of printed literature or hours of talk. We had three such tours on successive years some years ago. Since then we have encouraged the parishes to have their own tours. I believe one or two have done so on a much smaller scale. On our first tour I took more than 100 women to the Cathedral. We intend to have another tour as soon as it is humanly possible, but since many of my committee take holidays in the winter and early spring, the few remaining members, who have many other interests, are unwilling to undertake the implementation of such a tour, which involves both executive and desk work.

Choosing a committee is a difficult problem. Young women are busy with growing families, older women are frequently not sufficiently active to be depended upon to undertake much responsibility. Their enthusiasm is often more vocal than instrumental.

It has been our custom to give our N.C.A. members a free entertainment some time in January each year. This has always been a tea with a speaker from the Cathedral staff to tell of different phases of Cathedral work and future plans and to show colored slides. These teas were naturally only attended by women. This year, to try to interest the men of the community, we invited our N.C.A. members, their husbands, members of the clergy of the diocese and many others to a talk by Dean Sayre at Christ Church Parish Hall which the rector, Dr. William C. Munds, graciously offered us.

On Wednesday afternoon, April 23, we are having for the fourth year our N.C.A. benefit card party at Longwood Gardens, the famous conservatory created by the late Pierre S. du Pont, which is always at its most gorgeous at the Easter Season. This affair has always been successful financially and we hope that this year will prove no exception. We provide attractive door and table prizes, the former contributed by Wilmington merchants.

To arrange for these two events our committee has been having weekly meetings for the past six weeks to allocate to each member some of the thousand and one details involved in public entertainments such as sealing, stamping and addressing hundreds of invitations and notices, planning publicity, attending to the sale of tickets and the wrapping of table and door prizes.

* * *

Louisiana

Mrs. Charles E. Coates, regional chairman and member of the N. C. A. board of trustees, attended the meetings and presented her report in person, first announcing that it would be more in the nature of a "fireside chat" than a formal report. Everything she said testified to the thoughtful and enthusiastic work she has been doing in her region and it is regrettable that space limitations prohibit quoting her verbatim. She said in part:

"There has been a let down of interest in N. C. A. after the 50th Anniversary. This may also be due to the fact that Louisiana has a big expansion plan with many new missions. . . . Money, as we all know, is 'tight' at present . . . there is a feeling of uncertainty about the future and probabilities are that memberships may not be as easy to get this year. . . . Several of my old workers have given up and my set up needs reworking.

This I am trying to do according to a carefully outlined plan calling for a regional chairman at the head and four vice chairmen drawn from the four convocations in our diocese.

"Each vice chairman would have many parish representatives working under her in the parish churches in her convocation. . . . Our Woman's Auxiliary works in this wise. The directory can be used for addresses, etc., in writing letters for N. C. A.

"Our diocesan W. A. board allows me a page in their handbook to tell about the Cathedral and N. C. A. I am a member of the W. A. board and they are very cooperative. At a recent meeting I made the request that the board help me publicize Louisiana Day at the Cathedral by asking their parish clergy to say the Cathedral prayer, tell about N. C. A. and the Cathedral. Our Bishop was present and approved the inclusion of an invitation to join N. C. A. in these announcements. Our diocesan W. A. president volunteered to put this in her letter to all branch presidents and inclose a mimeographed copy of the prayer.

"Do you think we could ask the national executive board of the W. A. to pass a recommendation at Triennial to do the same thing on each state's day at the Cathedral? This would be a good follow-up of the recommendation which came out of the 1952 Triennial. . . . As General Convention is near at hand, it might be possible to draw up some such recommendation or request now.

"Another good piece of promotion is showing the Cathedral film at the summer sessions of our church schools. We did this in Baton Rouge last summer for a large group of pupils, teachers, and parents and received a generous silver offering, I believe it was \$80, sent to the Cathedral.

"Other forms of promotion used this year were: 1) sale of gifts bought at the gift shop and Herb Cottage at a parish church harvest festival; 2) display at the annual meeting of the Woman's Auxiliary; 3) a form letter about the 50th Anniversary mailed to all parishes; 4) use of the Cathedral film; 5) personal approach to possible new members; 6) many personal letters written; 7) publicity about the Cathedral in parish bulletins and local press; 8) lending *The Cathedral Age* and Guide Book to prospective members; 9) speaking at W. A. executive board meeting."

* * *

Maine

From this comparatively recently organized region the chairman, Mrs. E. Eugene Holt, reported a few new memberships and the gift of some memorial chairs for

The Cathedral Age

the Cathedral. Increasing emphasis on the establishment of new missions in this diocese makes it difficult to enlist widespread interest in the Cathedral at present.

* * *

Eastern Massachusetts

The regional chairman, Miss Margaret Emery, was present to give her report as follows:

"Since the last annual meeting the Massachusetts committee has met seven times with an average attendance of twelve members.

"On a Sunday and Monday evening in December we were again the sponsors for the *Messiah* concert given in Boston Symphony Hall by the Handel and Haydn Society. Every seat was taken for both performances and we were sorry that people had to be turned away. As in past years, we raised \$1,000 by selling advertisements for the program. Messages from Bishop Dun and Dean Sayre and two pictures of the Cathedral were printed in the program. To mark the 50th Anniversary we had an exhibit in the gallery during the intermissions. . . . We showed Cathedral glass, herbs and herb charts, crosses, book markers, etc. and also pictures of life at the National Cathedral School for Girls. . . . We asked eight graduates of the school and eight young men from Episcopal Theological School in Cambridge to explain the pictures and exhibits. . . .

"Twice we have shown the Cathedral slides.

"Since we made a special effort last year to raise \$5,000 for the Anniversary Building Fund, we decided to wait until autumn to have a fund drive. . . . The Massachusetts Altar Society is again giving \$50 to the Cathedral sacristy fund.

"It makes us very happy to have as our new chairman Mrs. John Barker, Jr. She was a Cathedral School girl and lived for many years in Washington. . . . It has been a great privilege for me to be so closely associated with an undertaking that in its influence and beauty and inspiration is so deeply satisfying."

* * *

Western Massachusetts

Reporting for her region Mrs. John Talbot said:

"Two regional executive committee meetings and fourteen area committee meetings have been held in Western Massachusetts since last May. At the regional annual meeting our guest of honor was Mrs. Robert Hatch, wife of our new bishop.

"Our regional project for the year was to raise money for the 50th Anniversary Fund. On September 29 many of our churches used the special offering envelopes. We also sent the envelopes to all woman's auxiliaries. As a

result \$703 was added to the fund. Last May we presented \$1,015 for the anniversary, so our total gift is \$1,718.

"This year our eight area committees have sponsored three benefits and there are two more scheduled this spring. We have had five exhibits where glass and Christmas cards in the amount of \$375 were sold, also fifty-six Guide Books. A member of our committee presented the communion rail in the War Memorial Chapel.

"I have appointed four new parish chairmen and three auxiliaries have joined the N. C. A., making a total of fifty-one auxiliaries in our diocese holding membership. I have given the Cathedral program with the color slides eleven times and there have been three other programs offered. . . . On April 10 I am invited to give a Cathedral program at the provincial meeting of the Woman's Auxiliaries of New England at Seabury House in Greenwich, Connecticut. I urge others to seek invitations to present the Cathedral at provincial meetings. . . .

"Our building stone campaign is well under way. We hope that every N. C. A. member in our region will have a share in building the N. C. A. Bay. We plan to distribute 800 stone cards and are developing a diocesan exhibit centered around an actual building stone. We are sending stone cards to every vestry and giving them to each delegate at our diocesan convention. I am presenting herewith a check for \$100 in honor of Mrs. William Bullard, an honorary chairman of our region, who is 92 years old. I also have checks for \$50 for building stones from one of our area committees. This is just a beginning. Our goal is 600 stones, one for every N. C. A. member in Western Massachusetts."

* * *

Connecticut

Mrs. Frederick Wildman, regional chairman, could not attend the annual meeting, but delegated Mrs. John Talbot of Western Massachusetts to report for her. Mrs. Talbot said that she has been helping Mrs. Wildman to organize her region and has given the Cathedral program three times in Connecticut. At one of these meetings a contribution of \$750 was received. In September Mrs. Talbot will explain N. C. A. work to the diocesan board of the Woman's Auxiliary.

* * *

Eastern Michigan

Bishop Emrich spoke at the successful annual dinner held in the Detroit area last spring and copies of his talk, "The Meaning of a Cathedral" were offered to the other delegates by Mrs. Alexander Wiener, regional chairman, as she opened her annual report. She then described the

ecclesiastical needlepoint exhibit her committee had arranged to hold at the Detroit museum, noting that 22,000 persons were estimated to have visited it, a circumstance partially attributable, she ruefully admitted, to the fact that Sir Winston Churchill's paintings were being shown in an adjoining gallery. Mrs. Wiener said that she had appointed a special committee to work on stones for the N. C. A. Bay and strongly recommended this procedure to other chairmen. In appealing for building stones this group has stressed stones given as thank-offerings or in honor of someone, and already have found that this concept has great appeal. She concluded her remarks by announcing that the region had gained seven life memberships this year.

* * *

North Carolina

Reporting for her region, Mrs. Meade Hite, chairman, said: "During the past few weeks the ten members of the board of N. C. A. in North Carolina diocese have been written or called concerning plans for the N. C. A. Bay, and stone cards have been sent out. A new chairman has been elected.

"During the past year we lost one board member, Miss Madeline Hoover, and a carved stone will be given in her memory. We have had excellent publicity and she was responsible for much of this. We have had two programs on Cathedral windows. A stone has been given in memory of Bishop MacElvane; twenty-five dollars was given for needlepoint; and \$1,000 for the N. C. A. Bay."

* * *

Southeastern New York

Mrs. William R. Herod read the report of the New York executive committee as follows: "We had regular meetings every month during the year, except in summer. We gave our annual card party at the Colony Club and cleared \$1,000 for the N. C. A. Bay fund. We have three new members on the executive committee and will welcome them at a tea this month. Our plan and hope to have the Cathedral choir sing at St. Thomas' Church had to be abandoned because of a conflict of dates with a festival at the Cathedral of St. John the Divine. We hope to do this later this year."

* * *

Western Missouri

Mrs. Henry Burr, who in the words of the regional chairman, Mrs. Richard H. Kiene, "brought N. C. A. to Kansas City and is our most faithful member," gave the report for this region in Mrs. Kiene's absence. She read: "We have not accomplished anything spectacular . . .

but we live in the hope that some day an opportunity will present itself for us to do something big. Meanwhile we continue to work to make Washington Cathedral known to as many Missourians as possible by publicity, by showing the slides, and by urging all who visit Washington to make the Cathedral number one on their list of places to see.

"The Kansas City *Star* gave us a very nice story on Missouri Day with a long article and pictures. Bishop Welles devoted several pages in the Diocesan Bulletin at the time of the 50th Anniversary and allowed us to ask the dean of our cathedral and the rectors of two large parishes to permit the use of the anniversary offering envelopes, so that we collected ninety dollars.

"I was delighted to learn of the needlepoint slides and plan to mention them at our diocesan convention."

* * *

Nevada

Mrs. H. P. Dayton submitted her report in writing, as follows: "In reading the reports of the various regional chairmen of N. C. A. I feel almost ashamed of my accomplishments in Nevada. However, I do feel that, little by little, interest in our great National Cathedral is developing throughout the state.

"During the year I have given talks to delegates to the convocation; District One, composed of women's Episcopal organizations in western Nevada; Trinity Church Auxiliary in Reno; and St. Paul's Guild, Sparks. I secured newspaper publicity in Reno and Winnemucca concerning the carrying of the state flag on Nevada Day and also about the 50th Anniversary.

"Copies of the prayer to be used on September 29 were sent to clergymen, lay readers, and deaconesses throughout the state, twenty-five in all, and a request that they give a short talk about the Cathedral and N. C. A. in their churches on that day. I believe this was done in all cases.

"Our quota for the 50th Anniversary was obtained."

* * *

Upper South Carolina

Mrs. W. Bedford Moore, Jr., chairman, reported for her region as follows:

Last September I distributed special 50th Anniversary envelopes for an offering on the 29th to fifteen parishes in my diocese. I do not have a complete report, but I feel that even if a small amount of money was contributed, it was good to have the visible evidence of the need of support for the Cathedral in the pews of our churches. I have a partial report of \$172.07 sent in.

I was able to get very fine publicity on the occasion of the 50th Anniversary. A story with pictures on the

The Cathedral Age

needlepoint dedication services was the feature, written by a young man who is the son of one of the first editors of *The Cathedral Age* and who is now living in Columbia. Our papers are very generous with space for publicity. I have made two talks on the Cathedral, using my own slides, one to a group of young people at St. Martin's-in-the-Fields, Columbia, and the other to a D.A.R. Chapter in New York.

In November, assisted by an enthusiastic committee, I had a booth at Trinity Parish bazaar. We sold Cathedral glass, herbs, creches, Christmas cards, etc. for a total of \$77.79.

Nine friends of Bishop Louis G. Melcher of Brazil contributed \$86.40 for the Diocese of Southern Brazil's cushion in the chair in the great choir. One friend did the needlepoint.

I will distribute the N. C. A. 25th Anniversary building stone cards and hope for a good response. This is a fine way to focus attention on the work of our organization. I sent for fifty cards and expect to distribute more of them during the year. It has been a pleasure and a privilege to have a part in work for the Cathedral.

Partial report of N. C. A. building stone cards \$120. Total gifts to date from Upper South Carolina \$456.26.

* * *

Northern Virginia

The report for the regional chairman, Mrs. Houghton Metcalf, was read as follows: "The chairman wrote thirty long overdue members and had over 75 per cent response, with two \$10 memberships, three \$5 ones and one \$1,000 life membership. The committee raised \$340 for N. C. A. at the Christmas Shop in October, selling dried arrangements, and raised \$250 for the landscape work and \$1,000 for the N. C. A. Bay during the year."

The report for the Albemarle area in this region was presented by the area chairman, Mrs. Almas T. Crow who listed talks to six guilds or auxiliaries as among the year's activities. In May Mrs. Frances Dule spoke for the N. C. A. at the convocation in Culpeper. There are ninety-three members, most of them new, in this area. "In the fall," Mrs. Almas noted, "we took Christmas cards to six church bazaars. Two thousand were sold and \$200 sent to the Cathedral. On Virginia state day two bus loads drove to Washington to attend the service, tour the Cathedral, have lunch at St. Albans parish house, and hear a talk by Mrs. Wedel. The seventy-two persons on this expedition were largely non-members, many of them teen-agers, and all of them vocally enthusiastic about the trip. We hope this happy experience will bring new recruits to N. C. A. and become an annual event."

From the Richmond area, the recently elected chairman, Mrs. C. Willard Alley, reported that the Richmond committee has reorganized, with Miss Helen DeWitt as vice chairman, and has drawn up a set of by-laws. During the year this group arranged a special "Cathedral corner" at St. Matthew's Church bazaar and received very good publicity. They also prepared an exhibit for the annual meeting of the Woman's Auxiliary. In March, under the auspices of the pilgrimage committee, one of the committees set up under the new by-laws, a group of forty women went from Richmond to the Cathedral for a special tour.

* * *

Southern Virginia

Mrs. Homer Ferguson, chairman for this region, presented her report in person, noting that she had attended the fall and spring district meetings of her diocesan auxiliary and distributed Cathedral leaflets and made short talks about the 50th Anniversary. She gave a tea which was well attended and enlisted several new members, and wrote many personal letters calling attention to the Anniversary service on September 29, and requesting special prayers on that day. Special offering envelopes were sent to seven churches and three responded. "We have \$293.15 towards the Anniversary Building Fund gift we are raising," Mrs. Ferguson reported, adding that "eight memorial stones and one chair have been sent from this diocese." At the annual regional meeting in Williamsburg in the fall Mrs. T. O. Wedel was the speaker.

* * *

Southwestern Virginia

Mrs. James B. Pettis, chairman, read her report: "This report is of necessity, brief, since during the year family illness has kept me inactive for the most part. There are a few bright spots though. Perhaps the most important happening during the year was the acceptance of Mrs. Storer P. Ware, Jr. of Roanoke of the co-chairmanship of the region. She has been active in a quiet way in her area and has built up the membership to thirty in Roanoke. Also she was able to attend the Annual Meeting last May and the special ceremonies celebrating the fiftieth anniversary of the laying of the cornerstone last September.

"We are fortunate to have as enthusiastic friends of the Cathedral, the Bishop of the diocese, the Rt. Rev. William Marmion and Mrs. Marmion. At Mrs. Marmion's suggestion at the annual diocesan meeting last May I was invited to speak very briefly before the group

on the work of the National Cathedral Association. Although I was strictly limited as to time, I welcomed the opportunity to get "my foot in the door" of the Woman's Auxiliary of the diocese.

"Mrs. Julius Goodman, area chairman for Christiansburg, arranged for two boys, Roy Wilson Grubbs and Otha Edward Bishop of St. Thomas' Church, Christiansburg, to serve as flag bearers on Virginia Day, March 2, at the Cathedral.

We continue to have excellent publicity in the region, and especially so in the Staunton area through the Leader Papers, on all Cathedral and Cathedral Association activities. The herb charts from the Cottage Herb Shop remain a very popular item for our Christmas bazaar in Trinity Parish, Staunton. Each year we are able to sell a goodly number of them.

"Right now Mrs. Ware and I are in the process of writing each of our members in Southwestern Virginia to ask for a special contribution to the Cathedral Building Fund. Since gifts of ten dollars or more may be given as memorials or in honor of someone, we are suggesting that our members use this method to help the Association raise the \$130,000 which it hopes to contribute for the building of the National Cathedral Association Bay."

* * *

West Virginia

It was with sincere regret that those attending the annual meeting learned of Miss Virginia Chevalier Cork's decision to resign the chairmanship of this region after 20 years of devoted service to N. C. A. and the Cathedral.

There are nineteen parish and two area chairmen at work for N. C. A. in West Virginia and Miss Cork presented a careful summary of the work done in each division during the year. In all cases stress was laid on seeking new members, presenting the Cathedral through exhibits and sales at parish bazaars, showing the slides, and gifts to the Cathedral for altar guild work.

Miss Cork provided Jerusalem crosses and cords as gifts to the two West Virginia boys who served as flag bearers on the state day at the Cathedral and delegations from five parish churches attended the service. Interest in the needlepoint project continues high in the region and many persons have visited the Cathedral in order to see it.

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Russian Congregation Bids Cathedral Farewell

The congregation of St. John the Baptist Russian Orthodox Church held its final service in the Cathedral on Palm Sunday. On Easter they worshipped for the first time in the completed portion of the new church being erected across Washington's Rock Creek Park from the Cathedral.

The Palm Sunday service, in which Dean Sayre was invited to participate, marked the end of more than eight years association, during which the Russians, under the leadership of their rector, the Very Rev. Archimandrite Nicholas Pekatoras, have held their regular services in the Chapel of the Resurrection.

On Easter Even the new Russian church was dedicated and Dean Sayre attended, taking with him a Washington Cathedral stone which will be incorporated in the walls of the new church as a symbol of the friendship between the two groups. At the conclusion of this service, which was a celebration of the Holy Communion, the Dean held the cross which each communicant kisses before receiving the communion biscuit—an unusual honor and expression of the close relationship which has grown between the Cathedral and the St. John the Baptist congregation.

The farewell service in the Cathedral on Palm Sunday was marked by many expressions of gratitude to the Cathedral. In Dean Sayre's words:

"It was a touching occasion when they worshipped for the last time here. They had invited me to come, which I did after our 11 o'clock service. I entered their service fully vested, behind our verger. At the conclusion of the regular portion of their service, they began a Litany of Intercession for the Episcopal Church, for the Diocese of Washington, Bishop Dun, the Cathedral, the Dean and clergy, for our conventions, and for many other things. After the fairly long litany, the choir sang a special song which was translated to me as 'Welcome, Cathedral. May the Lord give many happy days to this church.' The priest, Father Nicholas, as we call their rector, then made quite an address in Russian to the congregation, which was a large one, packing the chapel. He spoke of the many kindnesses of the Cathedral during the eight and a half years they have been worshipping there. He said that the fact of their new church

and the growth of their congregation are due entirely to the Cathedral, which gave new prestige to their church and let people know about their community. Then he turned to me and, in English, expressed his heartfelt thanks, bestowing finally the kiss of peace, according to the eastern tradition. I responded briefly, and then the president of the congregation spoke, and the president of their women's guild."



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A Prayer Fulfilled

(Continued from page 10)

organ in the Children's Chapel which one of the large organ builders of the country described as the only one of its kind that could fool him for a pipe organ. The other day Mr. Frohman said that he had wanted to make some adjustments to this organ and hoped one day to get to it. When asked how long the adjustments had been needed, he replied, "... about ten years!"

Philip Frohman is a member of the American Guild of Church Architects. He is also a member of the Liturgical Art Society and the Gibson Island Club. He has received the distinguished honor of being elected a Fellow of the American Institute of Architects. At the time of his election, one of the great stained glass artists in America wrote: "In my opinion no living architect in this country has a more profound knowledge of the true practice and application of the principles of Gothic architecture."

When the occasion demands, Mr. Frohman will not hesitate to express himself forcefully on the Christian aspect of church architecture. A church he recently saw convinced him it had been designed by a barbarian, for it revealed absolutely nothing of religious life or meaning. He has said many modern churches have been designed by juvenile delinquents in architecture who are creating anarchy in religious expression. Not too long ago he had the misfortune of seeing installed in one of his parish churches a stained glass window of which he said, "... everything that could be wrong in a stained glass window was done in that piece of glass!"

Such severe expressions do not mean Mr. Frohman is either harsh or uncompromising. On the contrary, every Cathedral workman has found him flexible and cooperative; never arbitrary even when rejecting incorrectly cut stones. Though a suggestion may prove beside the point, the architect is always amenable and willing to listen. A person of unquestioned artistic genius, he possesses that rare and precious quality—humility of spirit.

In 1921 Philip Hubert Frohman wrote, "I hope and pray Washington Cathedral will be so built that it will lift up its towers above the capital of our nation as a glorious symbol of Him who said, 'I, if I be lifted up above the earth, will draw all men unto me,' and that as generations and centuries roll by, it shall be the means of drawing countless souls unto Him." Last November,

commemorating his seventieth birthday, the Cathedral Chapter presented him with a beautifully engraved scroll expressing their appreciation for his years of labor as Cathedral architect. On this occasion he expressed his joy at having been authorized to complete his final drawings for the great west facade and his deep desire that he be granted the inspiration and the ability so to develop the design that it would result in one of the most beautiful and impressive cathedral facades in the world. Those who know him have little doubt that, as in the past, he will be granted this inspiration.

When Philip Hubert Frohman first visited Washington Cathedral in 1914, under his signature in the Visitor's Register he wrote a little prayer in a code known only to him. This was his prayer that someday he might be the architect of this Cathedral. That prayer has been answered and because of it this nation and all Christendom has been enriched by the creative genius of his great mind.

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The Little Tesuque

(Continued from page 11)

desert into something approaching the landscape of his boyhood.

As Saint Francis of Assisi comforted himself with the winged creatures of the air and the little animals of the forest, so did this French shepherd find strength and comfort by cherishing all lovely growing things—trees, shrubbery and flowers. He not only planted a great garden behind his home in Santa Fe, but he planted orchards and gardens around his little adobe house and chapel in the hills of the Little Tesuque. Here he planted fruit trees some of which are bearing to this day. It is said that the fruit industry of the upper Rio Grande Valley traces its origin to his pioneering. He coaxed native wild flowers to flow in rainbows of color over his arid hills.

Santa Fe today is a city of trees—elms, horse chestnuts, willows, flowering locust, apricot and cherry because this busy prelate demonstrated that they could be grown here. At one time, he brought in 100 elm trees in tubs from the middle west by wagon over the Santa Fe Trail. The older part of Santa Fe is still outlined in spring by the lavender chalk marks of lilac hedges which saw their beginning in the bishop's garden.

As his years advanced, the archbishop went more and more often to his small chapel in the hills. He went for prayer, for meditation—and to plant more trees, more shrubbery and more flowers. Always he returned to his duties with renewed spiritual and physical strength. In his last years he took up permanent residence there, but he was unceasingly busy even then.

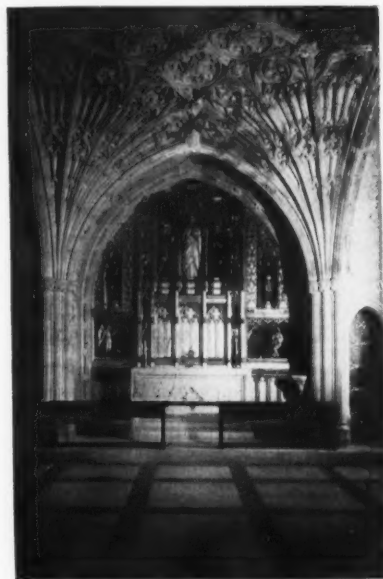
Young priests, many brought from his old home in Auvargne, came to Santa Fe and were sent to Tesuque for training by the archbishop in the ways of the new world and its people. He taught them English and Spanish and how to plant and sow. When they left for far away missions, it is said that they took with them the word of God—and also fruit trees and seeds from the bishop's rancho in the Valley of the Little Tesuque. They must also have taken a sense of peace and beauty from that little chapel lifting its French cupola from the midst of the archbishop's budding, flowering, fruit hung orchards.

Arab Bishop Consecrated

(Continued from page 13)

sinian, Greek Catholic, and Maronite communities. The Latin Patriarchate, the Franciscans, Dominicans, White Fathers, and the Frères were all represented as were the Lutherans and Presbyterians. And from beyond the Christian communities came the Moslem Mufti and the High Priest of the Samaritans.

Later they gathered for a reception at Saint George's School, facing the cathedral. The new bishopric received generous monetary contributions from the Protestant Episcopal Church in the United States and the Church of England. Gifts were presented to Bishop Cuba'in in the form of cope and mitre from the people of his Bishopric and a pastoral staff from the Arab and English speaking parishes in Beirut. For the Arab peoples present this was a moment of great significance. The impressively robed bishop who stood before them was not only an Arab bishop but Father in God to all peoples of the Anglican Communion in the three countries within his jurisdiction.



Children's Chapel

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N. C. A. Leaders Meeting

(Continued from page 7)

"A few other thoughts: the Cathedral, offering a non-participating service can often inspire because it is not tied to a congregation. We all know how difficult it is to change the order of service, the tune of a hymn, in the parish church. These considerations need not bind the imagination and the inspiration of a cathedral service. It has a kind of liturgical freedom. It is free to educate up in music, and it can be a great prophetic voice, speaking on the issues of our day, as few parish priests are able or need to do. The Cathedral can never be a substitute for the parish church, but it is a great witness to the truth proclaimed upon its ramparts: 'The Lord God Omnipotent Reigneth.'"

Following lunch, again served at Satterlee Hall, Mr. Finley opened the final business meeting and presented a further report from the trustees. He announced that the 1959 annual meeting will be held April 21-23, and the names of the executive committee of the board: Dean Sayre, Mr. Finkensaedt, and Mr. Finley ex-officio, and Mrs. James Douglas, Mrs. Irving Warner, and Mrs. George Littlehales, new chairman of the Washington N. C. A. Committee. He then introduced the new assistant business manager of the Cathedral, Richard Feller, and Canon George.

Mrs. Marie Main, Cathedral director of publicity, presented an outline of publicity materials and techniques and asked the chairmen and delegates for suggestions regarding the improvement and expansion of the available resources. Following this, Mrs. Frederick Thompson, editor of *The Cathedral Age*, spoke briefly of the magazine's need for the cooperation of chairmen in providing news of N. C. A. work, and asked for suggestions for improving the publication. Mrs. Kevin

Keegan, former executive secretary and head of the needlepoint program, was introduced and reported on the present status of the needlepoint program.

The final speaker for the afternoon was Bishop Dun who presented a most interesting account of the history and status of the world wide ecumenical movement.

The meeting was adjourned in time for the delegates to be the guests of Mrs. Sayre and members of the Washington Committee at the Deanery. In charge of arrangements for the tea were Mrs. Sinclair Weeks and Mrs. A. C. Zimmerman.

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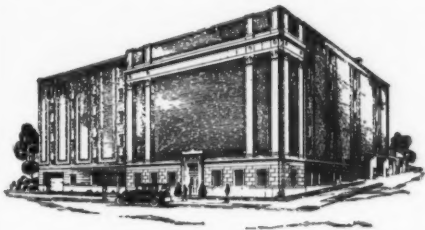
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